1: Ray E-5 (1928-38) 1939 Plateau

PREFACE

The present paper represents the culmination of ten years of intermittent work in the Plateau. During that time every group in the area has been visited, though in some cases for brief periods only. Some of the work has been done in pursuance of general ethnography, some in the investigation of special problems. Most of the field work has been sponsored by the University of Washington. 114

A considerable amount of new material is included here, much of which was obtained for the specific purposes of the discussion. This includes material from the Carrier, Chilcotin, Shuswap, Lillooet, Lower Thompson, Lakes, Kutenai, Kalispel, Flathead, Coeur d'Alêne, Sanpoil, Wenatchi, Kittitas, Klikitat, Yakima, Tenino, Umatilla, and Cayuse. Where objective cultural data are presented in the following pages without footnote references, the source is original. [101]

Some of these data were gathered in conjunction with the recording of culture element lists for the Department of Anthropology of the University of California. The funds for the element list work were provided by the University of California; the expenses of the concurrent investigations were borne by the University of Washington. The relative completeness of some of the data in this paper is in no small degree the result of the extensive scope of the element list studies, and of fruitful investigations based upon suggestions thereby obtained. It is a pleasure to acknowledge the close cooperation and kindly encouragement of Dr A. L. Kroeber throughout this work. 122

I wish to extend sincere thanks to Dr Leslie Spier for his ever generous assistance and valued counsel. I am indebted to Dr Diamond Jenness for the use of his enlightening manuscript on Carrier religion. Informal conversations with Dr Irving Goldman furnished many useful hints for general orientation of Carrier culture. Dr George Peter Murdock kindly provided information from his field notes on the Tenino.

VERNE F. RAY

SEATTLE, WASHINGTON

1: Ray E-5 (1928-38) 1939 Plateau

CULTURAL RELATIONS IN THE PLATEAU OF NORTHWESTERN AMERICA

INTRODUCTION

THE Plateau of northwestern America, considered geographically, lies between the Rocky Mountains on the east and the Cascade Mountains on the west. The northern boundary is roughly the great bend of the Fraser River, while on the south this plateau merges with the Colorado Plateau.

In application to the cultural area the term is to a certain extent a misnomer. In the north, tribal areas include adjacent mountainous regions and a number of geological trenches. In fact, the area is quite rough and broken and geologists customarily speak of the interior "plateaus" rather than "plateau." Furthermore, considerable portions of the territories of two tribes, the Kutenai and the Flathead, lie east of the Rocky Mountains.

On the south the boundary is quite arbitrary so far as geography is concerned. Along the east slope of the Cascades the Plateau extends to the California border (to include the Klamath), but farther east the Blue Mountains mark the southern limit. The boundary, more specifically, is that separating Sahaptin and Shoshonean peoples. But even here there is an exception. The Modoc, southernmost of the Sahaptins, exhibit a culture of Californian aspect.[1]

For a long while the Plateau was looked upon as an area of lowly cultural development entirely lacking in individuality. This attitude is typically expressed by Spinden in the conclusion to his study of the Nez Percé Indians:

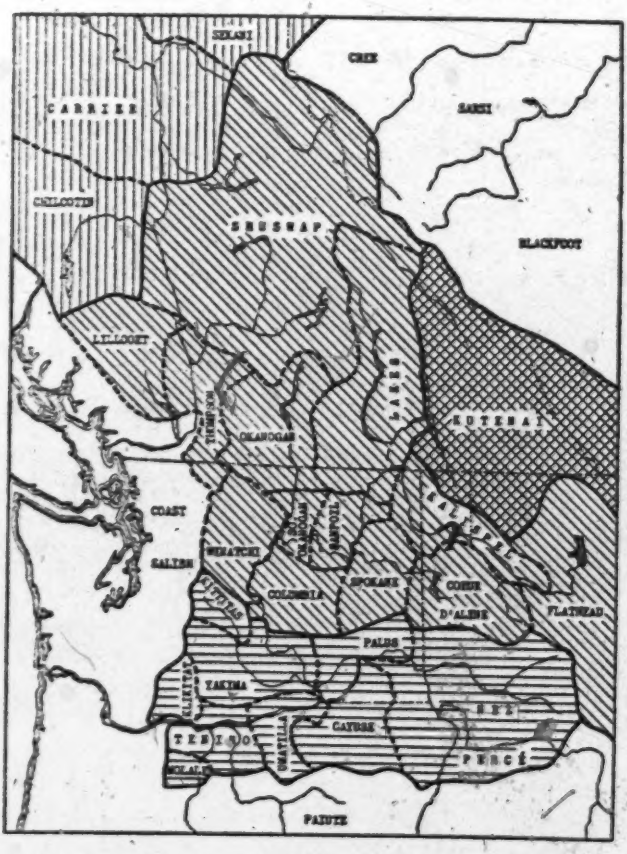
> One important fact stands out clearly. The culture of the [Plateau] area, as shown by one of its representative tribes, was purely a transitional culture. Its elements were drawn in nearly equal proportion from the Plains and from the Pacific coast. Only a small residuum of autochthonous ideas are found when the borrowed ones are excluded.[2]

[1] Information from Dr Leslie Spier, 1937. My own field work with the Modoc in 1938 points to the same conclusion.

[2] Spinden, *Nez Percé Indians*, p. 270.

1: Ray E-5 (1928-38) 1939 Plateau

102
197



MAP 1. Linguistic stocks in the Plateau. *Horizontal hatching:* Sahaptin; *diagonal hatching:* Salish; *vertical hatching:* Athabascan; *cross hatching:* Kutenai.

101
102
197
113

On the maps throughout this paper the solid lines indicate linguistic stock boundaries; the broken lines separate ethnic or tribal groups. A few groups, for which little or no information is available, are omitted. Thus in the northern part of the territory assigned to the Wenatchi are found the Chelan and Methow; in the eastern lobe of the territory including the Sanpoil are the Colville; to the east of the Yakima are the Wayampam; southwest of the Palus are the Walula. The specific locations of these groups may be found in Cline, *Southern Okanagon*, p. 85; Ray, *Village Locations*, maps; Ray and Others, *Tribal Distribution*, p. 386. In indicating distributions on the maps it has been assumed that the Chelan and Methow agree in culture with the Wenatchi, the Colville with the Sanpoil. We know this to be justified in general, but small corrections may be necessary in the future. The name Sanpoil is

1: Ray E-5 (1928-38) 1939 Plateau

Plateau culture could hardly be more grossly misinterpreted. Proof of this is contained throughout the following pages. Spinden was led astray in two ways: first, he interpreted the heavy Plains overlay that he found among the Nez Percé as typical of the Plateau; secondly, he found few autochthonous ideas because he was doing pioneer work and his brief investigation failed to bring them to light.

The individuality of Plateau culture was first emphasized by Spier in his illuminating survey based upon Klamath customs.[3] Spier's task was specifically that of placing the Klamath in proper cultural setting; at the same time the Plateau was given its first general orientation. The data available to him were insufficient, however, to determine intra-areal relations. But in recent years the Plateau has been receiving a greater share of attention, with the result that no large portion remains entirely unknown.

An attempt is here made to describe the conditions under which the cultural diversity of the Plateau has developed; further, to picture the conceptual structures of various significant complexes in Plateau culture. Several fundamental complexes from the Plateau stock are examined, but no attempt is made to exhaust that stock. Social life receives a considerably greater share of attention than material culture. The former has proved more satisfactory for comparative study, partly because of the nature of the complexes, and partly in consequence of the quality of the available data. And possibly a bias of the author is reflected.

For the most part the structures examined are those within the Plateau since the objective is a picture of intra-areal relationships. But not infrequently the paths followed lead into adjacent areas, and sometimes into the problems of those areas.

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used throughout to designate both Sanpoil and Nespelem; the cultures are identical (Ray, *Sanpoil and Nespelem*).

The Sahaptin-Shoshonean boundary represents conditions prior to 1800. During the nineteenth century this boundary was situated somewhat farther south. This movement is discussed by Ray and Others, *Tribal Distribution*.

[3] Spier, *Klamath Ethnography*, pp. 224–325.

1: Ray E-5 (1928-38) 1939 Plateau

SOCIAL CULTURE

POLITICAL ORGANIZATION

General Orientaton

101 114 174 621

A clear picture of political organization in the Plateau is indispensable to a proper understanding of intra-areal relations in other aspects of culture, and at the same time illuminates important historical problems of inter-areal character. In any general American perspective the cultures of the Pacific slope stand together in contrast to those east of the Cordillera. Kroeber pointed this out many years ago, emphasizing, among other traits, the atomistic nature of political organization in the west:

114 174 621

> From Alaska to California there does not appear to have been a group that could be designated as a political unit, other than what it is usual to call the village; that is, the settlement on one spot. These villages may often have been in a state of neutrality toward each other, or even linked by peaceful trade, inter-marriage, and participation in each other's ceremonies and festivals; but they were linked like nations of the civilized world, whose intercourse, however intimate, friendly, and long enduring, is always as it were in a condition of suspense, because built on nothing more than the occasions of the moment, the states being irreconcilable units.[1]

This separatism is carried to the highest degree by the Indians of northwestern California, where even a village is not looked upon as a political unit, and chiefs are lacking entirely.[2] Such near-anarchy is, however, characteristic of but a small area, and the general coastal pattern of village autonomy must not be looked upon as a negative trait, as might be suggested by this extreme. Indeed, even in northwestern California the condition is in a sense a positive one, with group action achieved through the influence of rich men whose leadership is respected. It is the lack of distinct village unity that sets off northwestern California, rather than the nature of the leadership. Northward throughout the coastal strip, "chieftainship" is correlated with high rank, wealth, and often with sib leadership. But always the village is definitely recognized as the political unit.

This is not a mere matter of passive recognition or acceptance, however. Village autonomy is strongly defended; it is considered right and proper. In 1819 Franchère, the fur trader, wrote of the Lower Chinook,

[1] Kroeber, *Tribes of the Pacific Coast*, p. 396.
[2] Kroeber, *Handbook*, pp. 830–33.

1: Ray E-5 (1928-38) 1939 Plateau

114 174 621

affiliations are emphasized. It cannot be argued, therefore, that western America is merely passive debtor to Siberia.[6]

The wide perspective of the observations above, and the emphasis on the extreme coastal strip, is necessary as a background for discussion of Plateau organization since the latter conforms to the general western political atomism. We may now examine specific Plateau patterns.

Village Autonomy

At the extreme south, Spier found that

101 114 619

> The Klamath are not a single political entity. There are four or possibly five subdivisions or tribelets, each occupying a distinct district, and practically autonomous. . . . The separatism is immediately clear in any discussion with them. They invariably reserve the name Klamath for the Klamath marsh-Williamson river division; all others are Klamath only by extension. The groups are readily defined by the districts they occupy, the names of which they bear; this, despite the lack of any sharp geographic division, such as we should expect to figure in political separatism.[7]

Murdock found similar conditions among the Tenino.

> They were divided into four sub-tribes or rather pairs of villages—one, with rather flimsy and temporary buildings, located on the [Columbia] river and used during the fishing season in the warmer months; the other, with substantial permanent dwellings, located several miles distant, usually away from the river, at a spot which provided water, fuel, and shelter from the winds during the colder half of the year. The four subdivisions [were] originally independent though always friendly.[8]

This unique arrangement of pairs of villages illustrates the depth of the village unit concept and indicates a persistent village allegiance.

Still farther north, among the Sanpoil, the village is equally emphasized in the political sense, but citizenship is less stable.

> The Sanpoil political unit was the village. Tribal organization in the ordinary sense was lacking entirely. The inhabitants of a village were known by the name of that village plus the prefix "s" or the suffix "x^{w}", or both. No term existed for any larger political aggregation, but there was a name for the more inclusive dialectic division. The members of each village were subject to their own chiefs and to no others. The chief of one village, no matter how small, answered in no wise to the chief of any other village. In fact one chief seldom

[6] Kroeber, *Tribes of the Pacific Coast*, p. 397.
[7] Spier, *Klamath Ethnography*, pp. 21 f.
[8] Ray and Others, *Tribal Distribution*, p. 396.

1: Ray E-5 (1928-38) 1939 Plateau

101
114
619

even conferred with another. They treated each other with respect, but each maintained complete independence.

Village composition was very fluid. A person was bound in no way to any particular village. He was privileged to change his residence at any time, selecting as his new home any village of the group. Families often lived for a few years at one location, tired of it or became dissatisfied, and moved to another settlement. This might be continued indefinitely. On the other hand a certain proportion of the Sanpoil remained in their respective villages throughout life but this sedentary group was always in the minority.[9]

Among the neighboring Southern Okanogan Walters ascertained that theory of organization and citizenship parallels that of the Sanpoil, but practice varies somewhat. They

> have only band chiefs and deny that any man was ever head chief over their entire tribe [cultural group]. Taking into consideration that each band is autonomous, it is not possible to speak of the Southern Okanagon as a tribe, if tribe be interpreted to mean a group functioning as a unified political whole. . . . A man may fish, hunt and gamble when and where he chooses. He may establish himself in any one of the village sites belonging to his immediate band or to a friendly band. Wherever he resides he must recognize the chief of that area as leader, but if the methods of a specific chief are displeasing, he may always move elsewhere.
>
> An individual receives his nationality, not from the place of his nativity, but from the place where he resides the greater portion of his life. Thus, a Southern Okanagon child captured and raised by the Blackfoot becomes, to the Southern Okanagon mind, a Blackfoot of Southern Okanagon parentage.
>
> Actually, being free to go, they choose to stay. Family ties are very strong. The same group often winters at the same site year after year.[10]

These data place the Southern Okanogan intermediate between the Tenino, with rigid village composition, and the Sanpoil with marked instability of population. In theory of local autonomy all three, together with the Klamath, are one.

The degree of village integrity in this area is particularly well shown by settlements of ethnically mixed composition. There is never a division of control, or emphasis upon former nationalities, even where persons of quite different cultural origins are intermingled. An example is the village of Kartaro, situated midway between Sanpoil and South-

[9] Ray, *Sanpoil and Nespelem*, p. 109.
[10] Cline, *Southern Okanagon*, pp. 73, 87.

1: Ray E-5 (1928-38) 1939 Plateau

101 114 619

ern Okanogan centers, in which the population consists of almost equal numbers from the Okanogan Valley and the Nespelem Valley. If specifically asked, a non-native resident of Kartaro will give the village of former residence; but if merely questioned, "What is your nationality?" the invariable response is, "I am Skartaro [ska·γta′xᵘ]." This is the equally invariable answer of the native born or the man whose residence was established but recently. Furthermore, the latter holds equal authority with the former in the village assembly.

An even more impressive example is a joint village of the Kittitas and Wenatchi near the present town of Leavenworth. Conditions quite similar to those described above obtain, even though the Kittitas and Wenatchi belong to different linguistic stocks! The diversity of language does not, as a matter of fact, greatly hinder intercourse; most members of the two groups are bilingual.

Examples could be multiplied almost indefinitely; they occur along almost every sub-cultural boundary line.

Local autonomy is stressed throughout the Canadian Plateau, except for the Lakes and Kutenai. The Athabascan Chilcotin and Carrier are definitely aligned with their Salish neighbors in this respect, but it is the Sekani who carry the principle to the greatest extreme. Jenness writes:

> The Sekani of northern British Columbia comprise a number of bands with no central organization and very little unity. . . . The Sekani themselves have no common name that covers all their subdivisions, but only names for the separate bands.[11]

These small, mobile bands correspond to the villages of the more sedentary peoples to the south, and thus the organization exhibited is identical.

Throughout the discussion above the easternmost Plateau groups have been ignored, or mentioned only as exceptions. Their location suggests the reason: Plains influence has led to a tendency toward tribal organization in the true sense. The Plateau is thus split longitudinally with respect to political organization. But before discussing this divergent pattern it is necessary to answer a question regarding those groups already considered.

Ethnic Affiliation

101 619

Why, in the light of these facts pertaining to village or band auton-

[11] Jenness, *Sekani Indians*, p. 5; cf. Morice, *Great Dêné Race*, pp. 138 f.

1: Ray E-5 (1928-38) 1939 Plateau

omy, are names such as Sekani, Sanpoil, and Tenino used? If the people themselves had no such common names and no common organization, why are they introduced into the discussion, apparently in self-contradiction? The answer is partly historical, partly theoretical. Early settlers, traders, missionaries, and government officials carried with them from the east the notion that all Indian groups were of necessity organized along tribal lines. Upon learning a village name from a native the whites immediately and indiscriminately applied it to all Indians of the vicinity. The term Sanpoil, for example, is a French corruption of the native name (snpui·'lux^{w}) of the people who lived in a single village (npui·'lux^{w}) located at the mouth of the Sanpoil River. Likewise, the term Kittitas is derived from the name of a single village (k'tɪ'tăs). In other cases a name of English or French derivation was applied arbitrarily, such as Colville, Columbia, and Thompson. Sometimes a name referred to a striking feature of culture, such as Carrier. (This name apparently refers to the custom of the widow carrying the bones of her deceased husband on her back.) Early attempts at more objective classification frequently proceeded along linguistic rather than political lines. Thus we have the Spokane, but the name is applied to a group noncoincident with the dialect. The whole procedure of naming has been complicated and confounded by the establishment of arbitrary Indian service administration units, and by reaffiliations growing out of widespread decimation. These designations have seldom been adopted by the Indians themselves, even to this day. Many a Sanpoil or Kittitas would not even recognize the name.

Yet, though nameless, many significant units of larger compass than the village do exist. Dialectical groups have been noted, and cultural groups mentioned in passing. The essential point is that the larger unit is invariably ethnic or social, or linguistic in nature, never political. These social groupings are far from unimportant. Bonds of common habitat, common interest, like customs, like values, one religion and one language are not to be passed over lightly. Furthermore, within areas of common movement blood ties intertwine the population.

The feeling of unity that exists among speakers of a common dialect is often especially striking. This is particularly true where the area covered by a dialect is small, continuous, and the home of a common culture. The Kittitas forms one such group, the Klikitat another. Each is a single ethnic group, and each is coextensive with a particular Sahaptin dialect. The people themselves designate these units by the dialect

1: Ray E-5 (1928-38) 1939 Plateau

names. The names are not only denotative, but according to Jacobs, carry also the emotional connotation, "our people." Exactly the same reaction was given by a Carrier informant when I questioned him regarding social attitudes toward other Carrier at a considerable distance. "Why of course we would help them if they were in want or in trouble. They are our people; they speak our language!"

Furthermore, intermarriage is extremely common among members of friendly villages not far separated, though this is not made necessary by any system of exogamy. Walters feels that blood relationship is the principal factor leading to social unity among the various villages of the Southern Okanogan and observes that constant intermarriage and the practice of polygyny results in almost every man having relatives throughout the group.[12] This general condition holds true south to the Klamath.

Common utilization of hunting, berrying, and root digging grounds by members of several villages serves as a cementing bond, too. The particular grouping is determined by various social factors together with geographical conditions. During these activities village affiliation is more or less forgotten and all mingle freely.

In consideration of these facts group names are not only reasonably justified but necessary as an indication of social grouping. Furthermore, it would be a hopeless task to describe cultural variants and distributions in terms of the atomistic units, nor would any purpose be served. We do no violence in giving names to units that are nameless from the native point of view; we fall into error only if we interpret these as political groups.[13]

Tribal Organization

As suggested above, the eastern border of the Plateau has been subjected to strong Plains influence in the matter of political organization. True tribal organization has been effected, though the village has never been completely stripped of its political functions. Some degree of specialization has developed: the village retains control over local and peace-time affairs, while the tribe functions in larger matters, particularly in war. The situation is exemplified by the Nez Percé, of whom Spinden says:

> The tribe was divided into bands upon the geographical basis. Each village had its chief, its fishing place, and its strip of territory along the river. Several

[12] Cline, *Southern Okanagon*, p. 84.

[13] Cf. Ray, *Native Villages*, pp. 13–19; cf. Spier, *Tribal Distribution*, pp. 5 f.

1: Ray E-5 (1928-38) 1939 Plateau

619
623

council which helped the chief in administering justice, and a tribal council which met to discuss intervillage matters and affairs of peace and war.[14]

101
679

Cayuse organization runs closely parallel to that of the Nez Percé, while the Flathead go one step further in emphasizing a tribal chief. In no one of these groups is the proper tribal unit that to which the name is applied. Rather, each area so designated, as on the accompanying maps, includes several tribes of common culture. The Nez Percé, for example, is actually an ethnic grouping including several politically independent tribes, which in turn are made up of many villages enjoying considerable political power. The specific identities and territories of these tribes remain yet to be ascertained for all three groups mentioned. Despite impressions to the contrary, this can yet be done.

The Coeur d'Alêne differ in retaining greater power in the village, designating less to the tribe. Like the preceding, Coeur d'Alêne is an ethnic unit, in this case consisting of three tribal groups, one on upper Coeur d'Alêne and Hayden Lakes, a second on the Coeur d'Alêne River, and the third on the St. Joe River.

In contrast, the Umatilla villages form a single tribe. In fact, very nearly the entire population often gathers at a single village at the mouth of the Umatilla River, particularly in the winter. The Kutenai, too, form a single tribe though the villages are decentralized. However, the Kutenai Sun Dance is a tribal affair and brings the entire tribe together each summer.

Tribal organization among the Lakes seems to rest on a somewhat unique basis. A large dominant village, near the present site of Marcus, suggests a parallel with the Umatilla. But whereas Umatilla unity is obviously the result of Plains influence, other factors appear more im- [177] portant with the Lakes. A marked feeling of solidarity seems to have grown out of the uniqueness of their habitat. They occupy a series of interconnecting lakes and rivers over which they travel in circuits, making for a maximum of social intercourse and demanding considerable cooperation. Moreover, they are effectively shut off from adjacent groups on the west and north by high mountain ranges. A habitat of such a nature is obviously inimical to Plains culture; and in fact the Lakes have accepted almost nothing from that area. Thus the geographical proximity to the Plains should not be overemphasized, though it must not be disregarded.

[14] Spinden, *Nez Percé Indians*, pp. 242 f.

1: Ray E-5 (1928-38) 1939 Plateau

Tribal organization in the eastern Plateau is probably not of great age. Several bits of evidence point to this conclusion. The persistent political powers of the village and the similarity of the village organization to that of autonomous villages to the west may be mentioned. Also, the tribal chiefs and councils are exact copies of those in the Plains, suggesting that sufficient time has not elapsed for adjustment and integration with local culture. Furthermore, the tribes with most typical Plains political structure are also those with the heaviest veneer of Plains culture in general, yet obviously quite superficial and recently borrowed. Plains culture hangs on the Umatilla like a brightly colored cloak hurriedly assumed and not yet adjusted. Therefore it is not surprising to find the adjacent Tenino quite innocent of such raiment, and of tribal structure. In the direction of the Sanpoil the adoption of Plains traits has proceeded more gradually and assimilation has been more complete. The Coeur d'Alêne show weak tribal organization; the Spokane and Columbia retain village autonomy but show a leaning toward tribal notions; the Sanpoil maintain complete village political independence. Other aspects of culture show a similar degree of Plains infiltration.

Natives themselves quite uniformly testify to the recency of tribal grouping, even among the Nez Percé. They also are quite aware of its source, and in like manner, the source of other elements of culture borrowed from the Plains. It seems quite certain that these influences did not antedate the acquisition of the horse. But contrary to common assumption, they probably did not come with the horse, nor from the same source as the horse. The Cayuse and Umatilla declare that they obtained their horses from the south, among the Shoshoneans, not from the east among Plains tribes. Haines, in a recent study, comes to the same conclusion. The route of travel, he says,

> was to the west of the continental divide, and followed the same route later used so much by the mountain men. It went from Santa Fé to the Snake River by way of the headwaters of the Colorado, the Grand and Green Rivers. Along this path the Navaho Apaches, the Ute, and the Shoshone took horses to the Pacific Northwest. Thus the Shoshone of southern Idaho were the means of furnishing horses to the Cayuse, Walla Walla [Walula], Yakima, Palouse, Nez Percé, Coeur d'Alêne, Flathead, Blackfoot, Crow, and many other tribes before horses were common among the Sioux and the northeastern Assiniboin. It is interesting to note that the horse thieves of later years usually stole from the tribes from whom they traditionally secured their first animals.[16]

[16] Haines, *Northward Spread of Horses*, p. 436.

1: Ray E-5 (1928-38) 1939 Plateau

This last observation is likewise corroborated by Cayuse and Umatilla.

All elements of Plains culture to be found in the Plateau, however, are intimately bound up with the horse complex. Though real enough, the relationship is probably indirect. Intercourse with far distant areas was obviously stimulated by possession of the horse. It would appear, therefore, that possessing the horse, the Indians of the eastern Plateau came into more frequent and intimate contact with Plains tribes and carried home many of the more obvious and impressive elements of Plains culture. One of these was tribal organization. The horse played a further role in this respect. It not only made visits to distant points possible, but greatly amplified intercourse within local areas. Village isolation was eliminated; local problems were dwarfed by regional problems, especially those of warfare and defense. Warfare itself was greatly amplified in frequency and scale.

The chronological problem raised earlier is now partially answered, if these reconstructions be correct. Tribal organization must have arisen subsequent to the acquisition of the horse. Haines places the date for this area at 1730. This corresponds closely to native estimates.

Village, Band, and Tribe

It has been convenient above to use and quote the term "band" without definition. Actually the word is applied in two quite different senses: one, a grouping of villages; two, a mobile or migratory group, usually small, in an area where sedentary life is lacking or little emphasized. In the latter sense the band is strictly analogous to the village so far as theory of organization is concerned. This type of local unit is found exclusively among the Sekani, and to a certain extent among the Carrier, Chilcotin, and Flathead. On the whole, Plateau life involves wintertime occupancy of river villages, and summertime camping at fishing, berrying, and root-digging grounds.

The band, which consists of a number of villages is of quite a different order. Two sub-types, differing greatly in basic conception, may be isolated in the Plateau. One is merely the embryonic tribe developing under indirect influence from the Plains. Its most objective marks are common action in war and the recognition of a common war chief. Subjectively it involves a weakly developed national feeling and pride in the strength of unity. Type examples are the Yakima and Klikitat. The tendency is also observable among the Wenatchi, Columbia, Spokane, Palus, and Kalispel.

3: Ray E-5 (1928-35) 1936 Plateau

NATIVE VILLAGES AND GROUPINGS OF THE COLUMBIA BASIN

I.

121/131

Detailed and reliable information regarding the locations of Indian villages and territorial distribution of native groups holds a wide range of interest and value for the historian, geographer, archaeologist, and ethnologist. Unfortunately this type of information will be all but impossible to obtain from the Pacific Northwest within the space of a few years. It has been in the hope of saving as much of this important data as possible that the work leading to the presentation of this paper has been pursued.[1]

101/173

All of the material here recorded has been gathered directly from native informants with the exception of supplementary data quoted from the work of other ethnologists who have been engaged in the same field. Informants were selected so that the information was furnished from direct experience or from knowledge gained from parents or others of the same generation. Many of the villages here named and located were birthplaces or residences of informants themselves or were visited by them during youth.[2] A few villages in the area had been

122/115

[1]This work was accomplished through the sponsorship of the Department of Anthropology of the University of Washington, Seattle, Washington.

[2]The principal informants used were as follows:

Lakes: James Bernard. Bernard was half Lakes, half Chinese, but had lived all his life with the Lakes. In 1931 he was perhaps eighty years old, the best informed and oldest surviving member of his group. He spoke English but very brokenly. From early in the present century until his death in 1934 he was chief of the few surviving members of the Lakes.

Kalispel: Bob Sherwood, a well educated, intelligent and affable Kalispel half-breed of middle age. Sherwood speaks both Kalispel and English fluently. He now lives near Usk, Washington.

Coeur d'Alene: Antelope, a middle-aged native who speaks some English but was never much influenced by whites. Information that he furnished was given with first-hand certainty. In 1934 Antelope lived near Worley, Idaho.

Spokane groups: Thomas Garry, an Upper Spokane aged about seventy-five years. His son and granddaughter served as interpreters. All are now resident near Gerome, Washington.

Sanpoil, Nespelem and Colville: Bob Covington, John Tom, William Burke. Information concerning these informants will be found in the preface to Verne F.

3: Ray E-5 (1928-35) 1936 Plateau

101 173 175 abandoned as the result of white encroachment as early as 1880 but major displacements did not occur until after the turn of the century. Indeed, it was not until 1858 that the region was open to settlement by whites, and the railroad did not appear until 1883. In the words of George W. Fuller, "Annual emigrations [of whites] streamed across the interior [of Washington], seeing no reason to tarry in a seemingly arid and inhospitable land. As late as 1856, General Wool, commanding the Pacific Division, insisted that the Inland Empire was a natural Indian reservation and fit for nothing else[!]. It was to the interest of the first whites in the interior,—the fur traders,—that settlers be kept out. Just as the Walla Walla valley was being settled, an Indian uprising brought troops upon the stage, and General Wool closed the interior to Whites. Its occupation was delayed a dozen years, and the lockout might have lasted a long time if gold had not been discovered."[3]

Thus the Indian villages, which for the most part were off the routes used by the migrating whites, remained largely unmolested until well into the lifetimes of many living natives.

115 Ray, "Sanpoil and Nespelem: Salishan Peoples of Northeastern Washington," in *University of Washington Publications in Anthropology*. (Seattle, 1932), V, 1-237.

Chelan: The Wapato family, three brothers in the forties and fifties and their father. These intelligent informants, one of whom attended the University of Washington law school, furnished the information here given. All live near Manson, Washington.

Kittitas, Wenatchi: Sam Armstrong, aged about sixty years. Armstrong, an intelligent informant speaking good English, is of Wenatchi nativity but has spent much of his life with the Kittitas. He now lives near Harrah, Washington.

Yakima: Alek McCoy, an aged, infirm and blind, but mentally alert informant speaking no English. His son acted as interpreter. McCoy lived near Toppenish, Washington.

Klikitat: Lucy Quaempts, near eighty years of age. Mrs Quaempts does not speak English; her daughter served as interpreter. She is the sister of Joe Hunt who furnished many of the texts in Melville Jacobs, "Northwest Sahaptin Texts, I" in *University of Washington Publications in Anthropology* (Seattle, 1929) III, 175-244; and Melville Jacobs, "Northwest Sahaptin Texts," in *Columbia University Contributions in Anthropology* (New York, 1934), XIX, pt. 1. (Attention is called to the geographic texts in the latter volume, pp. 234-236.)

Umatilla: Allen Padawa, a middle-aged, full blood with a fair command of English. In addition to the material here presented, Padawa furnished a number of ethnologic texts as part of the author's work with the Umatilla under a commission from the Committee on Research in American Indian Languages. Padawa lived near Mission, Oregon, in 1932.

Cayuse: Gilbert Minthorn, about fifty years of age in 1930, was part Cayuse on his mother's side. The band names and locations were obtained by Dr. Jacobs in 1930, incidental to the work of the field linguistic party of the Laboratory of Anthropology, Santa Fe. Morris Swadesh initiated the recording. These meager Cayuse data are more valuable than might be apparent, since the Cayuse culture, especially the language, is almost completely lost at this time.

[3] G. W. Fuller, *A History of the Pacific Northwest* (New York, 1931), preface, vi.

3: Ray E-5 (1928-35) 1936 Plateau

101
173

The picture drawn here, then, will refer strictly to aboriginal conditions as they existed around 1850. Where information furnished referred to a somewhat later period it may safely be assumed that little movement had occurred during the intervening period.

It is of especial importance that this date be emphasized with regard to the data here presented for the territorial distribution may have been very different a hundred years earlier, due to native movements uninfluenced by direct contact with whites.[4]

Such static limitation is set upon this paper for several reasons. Most important is the notorious unreliability of native verbal traditions when they refer to history a few generations or more removed.[5] Such data, through weighting, balancing, and comparing, may prove of value for a theoretical discussion or a hypothetical reconstruction[6] but is of little worth for a purely factual paper. Secondly, though a tremendous bulk of material bearing on the subjects under consideration is available from the records of early explorers, traders, and missionaries, it is of little use for supplementing field data gathered today because of the temporal discrepancy. Moreover, such early records are of unequal reliability and often are extremely vague in defining areas and identifying locations. Also, some records are relatively full while others contain but occasional references pertinent to a study of territorial distributions. But perhaps the greatest difficulty grows out of the variations in recording native place and group names. It is

[4]James A. Teit, "The Middle Columbia Salish (ed. by Franz Boas," in *University of Washington Publications in Anthropology* (Seattle, 1928), II, 83-128, considers at some length the possibility of a northward movement of Sahaptin-speaking peoples (Klikitat, Yakima?) from their postulated former habitat south of the Columbia river, carrying them into southern Washington and displacing the Salish-speaking peoples presumed to have occupied the area formerly.

101
167
721

I can not concur in the positive judgements drawn by Teit. Though some of the material in the present paper might be used in support of such a theory (e.g., Salish names for Kittitas villages nos. 10 and 11), yet my contact with these peoples has led me to become more and more skeptical of Teit's conclusions. I hope to pursue this particular problem further and present the evidence, with whatever conclusions may appear justified, in a future paper.

[5]Cf. Robert H. Lowie, "Oral Tradition and History," in *American Anthropologist* n.s., XVII, 597.

[6]See Leslie Spier, "Tribal Distribution in Southwestern Oregon," in *Oregon Historical Quarterly*, XXVIII, 358-65; and Joel V. Berreman, "Tribal Distribution in Oregon," thesis, University of Oregon, 1933.

3: Ray E-5 (1928-35) 1936 Plateau

very often impossible to make any use of what might otherwise be valuable material because of the distortions and variations in the recording of native words.[1]

Further, I feel that it is methodologically preferable to handle separately data from field research and from historical sources unless they are distinctly supplementary one to the other or provide a check one upon the other. Important generalizations which might come from independent treatment are in danger of being lost by joint treatment in an attempt to reconcile apparent contradictions which are almost certain to be present in the two sets of data.

Finally, and to sum up, the object of this paper is to present a limited amount of reasonably complete and accurate source material of a usable nature, material which may be checked and supplemented in the field and from which tenable generalizations may be drawn.

II.

The physiographic province known as the Columbia Basin is the geographic unit which most nearly coincides with the cultural area here considered. The Basin is bounded on the west by the Cascade mountains, on the south by the Blue mountains, on the east and the north by relatively low lying extensions of the Rocky Mountains, particularly the Selkirk range and the Okanogan Highlands. The habitat of the northeasternmost peoples here treated extended for some distance into the Northern Rocky Mountain province.

Geologically the Columbia Basin is strikingly characterized by a succession of lava flows reaching a thickness of 4000 feet in some places. The Columbia river, which drains all of the Basin as well as large adjacent areas, has cut a huge canyon hundreds of feet deep through this bed of basalt. The bed further has been broken up by gorges cut by ancient streams and by the river at times when it temporarily was blocked from

[1] Such distortion is of course unavoidable without an adequate method of phonetic transcription. For reference to the method now in use see footnote 37.

3: Ray E-5 (1928-35) 1936 Plateau

its main channel. These dry canyons, particularly characteristic of the northern part of the province, are known as coulees. The greatest of these, the Grand Coulee, was cut by the river when the Okanogan glacier filled the upper Columbia valley at the "Big Bend". In the southern half, beyond the extent of the glaciers, the lava plateau has been eroded gradually by such rivers as the Deschutes, John Day, Umatilla, and Yakima, leaving gently rounded hills of considerable altitude above the val-

Figure 1. Native territorial distribution in the northern Plateau about 1850. (The numbers, indicating native villages and bands, are supplementary to the detailed maps following. See text.)

3: Ray E-5 (1928-35) 1936 Plateau

dian zone is marked by the presence of the Engelmann spruce *(Picea engelmanni)* and the western larch *(Larix occidentalis)*. In the Hudsonian, highest of timbered plant zones, may be seen the white bark pine *(Pinus albicaulis)* and the subalpine fir *(Abies lasiocarpa)*."

III.

The linguistic stocks represented among the Columbia Basin groups here considered are Salish and Sahaptin. The term Interior Salish is applied to the division of the former lying east of the Cascade mountains. Roughly the northern half of the Basin is occupied by Salish-speaking peoples while the southern half is Sahaptin in speech. Specifically the Salish include the Lakes, Kalispel, Coeur d'Alene, Spokanes, Colville, Chewelah, Sanpoil, Nespelem, Southern Okanogan, Methow, Chelan, Wenatchi and Columbia. The Sahaptin are represented by the Kittitas, Yakima, Klikitat, Wayampam, Umatilla, Cayuse, Walula, Wanapam, Wauyukma, Palus and the adjacent Nez Perce. It was formerly thought that Cayuse, together with Molale in and west of the Oregon Cascades, represented a distinct linguistic stock, the so-called Waiilatpuan. Dr. Melville Jacobs recently has shown this to be merely a widely divergent dialect of Sahaptin.[22]

Interior Salish has been studied systematically only by Dr. Gladys Reichard, whose work is not yet available, but native classifications serve to indicate the major subgroups. Dialects within each of these subgroups are mutually intelligible but are unintelligible to other groups. Comprising one group are the Lakes, Colville, Lower Spokane, Sanpoil, Nespelem and Southern Okanogan; another, the Columbia, Chelan, Methow and Wenatchi; a third, the Chewelah, Kalispel, Upper Spokane and Middle Spokane; and a fourth, the Coeur d'Alene.

[21] Charles V. Piper, "Flora of the State of Washington," in *Contributions from the U.S. Herbarium* (Washington, 1906), XI, 33-72.

[22] Melville Jacobs, "A Sketch of Northern Sahaptin Grammar," in *University of Washington Publications in Anthropology* (Seattle, 1931), IV, 93-96.

The two subgroups of Sahaptin which are of concern here are Northern Sahaptin and Molale-Cayuse. The former includes all dialects spoken by Columbia Basin groups with the exception of Cayuse. It should be mentioned that the neighboring Nez Perce constitutes a third division, unintelligible to either of the others but less divergent from Northern Sahaptin than Molale-Cayuse. Northern Sahaptin in turn may be divided into Northwest Sahaptin dialects and Umatilla reservation dialects. "Among northwest Sahaptins [Kittitas, Yakima, Wayampam, Wanapam] a few immaterial phonetic changes and morphologic specializations that sound amusing but never unintelligible to the speaker of an adjacent band, and some scores or hundreds of unimportant vocabulary and idiomatic details are all that make for provincialism or dialect boundaries. . . . The Umatilla, Walula and Palus provincialisms spoken on the Umatilla reservation of northern Oregon constitute a dialect intelligible to all the northwest Sahaptins and like the latter differ with one another in minor morphologic and vocabulary detail. Northwest Sahaptin and Umatilla reservation dialects have a number of interesting morphologic and phonetic points of difference in spite of mutual intelligibility."[13]

IV.

Cultural subdivisions may not be indicated with the finesse possible for dialect groups. Yet several units stand out with relative clarity. They may be designated as follows: (a) the Lakes; (b) the Central Interior Salish, including Colville, Lower Spokane, Sanpoil, Nespelem, Southern Okanogan and Columbia; (c) the Cascade Interior Salish, namely the Methow, Chelan and Wenatchi; (d) the Northeastern Interior Salish, including the Kalispel, Chewelah, Coeur d'Alene, Upper Spokane and Middle Spokane; (e) the Northwestern Sahaptins, including the Kittitas, Yakima, Wayampam and Wanapam; and (f) the Northeastern Sahaptins, comprising the Umatilla, Walula, Palus and Cayuse.

[13] *Ibid.*, 96.

101
361
619

The precision with which a boundary line is indicated must not be taken as an index of concordance or culture, but merely as a reflection of ethnic unity. Thus the hunting territory of one group might be quite open to use by another even though the bounds be highly specific. This freedom of use was the rule among many of the Salish groups. But among the Yakima, for example, outsiders were required to obtain formal permis-

609
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102
361

Figure 5. Territories of the Middle Columbia Salish and the Northwestern Sahaptin. For village names see text.

3: Ray E-5 (1928-35) 1936 Plateau

609
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103

sion from a chief before hunting grounds might be used and even then the length of time was definitely limited.

The catalog of villages presented below covers only the Salish groups[34] and the Northwest Sahaptin groups of the eastern Cascade slope. For the purposes of the present paper this quantity of material has proved sufficient but it is planned to complete the village survey by visiting the remaining Sahaptin groups in the near future. A few village and band locations of the latter, already in hand, are included as supplementary material. In the Salish lists for greater completeness I have interpolated village data obtained by James A. Teit[35] where it does not duplicate my own material, and where locations are not ambiguous or indefinite.

No attempt has been made to procure exhaustive lists of temporary camp sites. Throughout the region these were great in number but were often changed. As a sample, however, those on the Sanpoil river are listed below. Though the enumeration of permanent and semi-permanent villages may be taken as relatively complete there is no doubt but that many might be added through further investigation.

VII.

101
487

Following are notes relating to specific groups:

Lakes: Also called Lake,[36] Senijextee, etc.[37] Native name, sna'itck stk[38] (group term). See map, fig. 2. The somewhat unusual shape of Lakes territory grows out of geographical conditions. With but a single short portage it was possible to make circuits of hundreds of miles by

[34]Except the Southern Okanogan and the Columbia. The political organization and the village locations of these groups have been studied by Miss Velpha Walters whose findings are not yet published.

[35]Teit, "Salishan Tribes."

[36]This is Teit's term; I have followed native practice, using the plural, since several lakes (Upper Arrow, Lower Arrow, Slocan, etc.) are included in the reference.

[37]For a further synonymy of the Lakes and other groups see Hodge "Handbook."

194

[38]The phonetic system here used for transcribing native names is that recommended in the report of a committee of the American Anthropological Association entitled "Phonetic Transcription of Indian Languages," in *Smithsonian Miscellaneous Collections* (Washington, 1916), LXVI, no. 6. Briefly, all unmarked vowels have continental values; a with superscript period as in English *ask;* turned *e* as the obscure vowel (*a* in English *idea*); Greek epsilon as the vowel of English *end;* Greek omega

3: Ray E-5 (1928-35) 1936 Plateau

canoe. The shape of the territory conformed to these routes of travel. The southern lobe of Lakes territory is the least definitely established. Its projection is based upon the recording by Mr. William Elmendorf of a single Lakes village site at Addy, Washington. The information was furnished by Mrs. Nancy Wyncoop, a Lakes informant now living on the Spokane reservation.

Kalispel: sqâlspi'ləm (personified form of the place name applied to the Calispel lake camas grounds, literally "Kalispel people."[39] See map, fig. 1.

Chewelah: sqawi'lax ?, slate-'use,[40] (personified place name). See map, fig. 1. According to Kalispel tradition the Chewelah are a group of Kalispel who recently migrated to the region they now occupy because of a misunderstanding.

Coeur d'Alene: stci'tu'u'mc (group name). See map, fig. 3. On the west Coeur d'Alene territory overlapped tha. of the Upper Spokane slightly.

Lower Spokane: smaka'lt, "rapids" (village name, no. 3). These are not the same people that Teit designates by the term Lower Spokan,[41] though the territory partially coincides. Teit assumed that peoples speaking the Spokane dialect extended all the way to the mouth of the Spokane river and that the local term Lower Spokane referred to all of the peoples below the Little Spokane valley. But rather it designates a small group of peoples dialectically akin to the Sanpoil, occupying the lowermost part of the Spokane river valley as indicated on the map. The name Lower Spokane should be interpreted as "peoples of the lower Spokane river valley"; not "lower Spokane-dialect speaking peoples."

Middle Spokane: sqâsi'lni, "fishers" (village name, no. 13). See map, fig. 3. The term Spokane is derived from the dialect name applicable to the Middle and the Upper Spokane peoples. In Teit's terminology this group (Middle Spokane) is included with the "Lower Spokan" (see preceding paragraph). Further, he uses the term "Middle Spokan" to designate the peoples of the Latah (Hangman) creek valley and the name

as the vowel of English *law;* Greek iota as the vowel of English *sit;* Greek alpha as the vowel of English *but;* superscript vowels are unvoiced or whispered. Unmarked consonants have approximately English values, except *x* which has the consonant value in German *ich; x* with subscript period as the consonant of German *ach; c* as the English sound written *sh; l* crossed with a bar as Welsh *ll; q* as velar surd stop; Greek gamma as voiced velar spirant. The apostrophe serves as the glottal catch; the following are glottalized consonants as such, t', p', q', k', ts', tl', tc'. Superscript period indicates lengthening.

[39] Cf. the personification of place names in the Nespelem and Sanpoil lists of villages. Note the separatism so indicated.

[40] Teit, "Salishan Tribes," 321. In native names quoted from Teit I have changed his orthography only where printing limitations have required.

[41] Teit, "Salishan Tribes," 313-14.

3: Ray E-5 (1928-35) 1936 Plateau

101 "Upper Spokan" for those of the Little Spokane river valley and eastward.[43] These are unfortunate confusions; local usage in no way conforms. The Middle Spokane are the peoples of the middle Spokane river country and the Upper Spokane are those of the upper Spokane river country, the territories in each case extending for considerable distances both north and south of the river. Thus "upper" refers to upriver, not "upper" in the sense of north on our maps or somewhat higher in altitude. Teit's alternative terms of "Little Spokan" for the Little Spokane river valley peoples and "South Spokan" for those of the Latah valley are not objectionable except that they suggest a greater demarcation between these groups than existed.

Upper Spokane: snxwəmɛ'ne, "people of steelhead trout place" (from village name, nxwəmɛ'ne, village no. 20). See map, fig. 3. See Middle Spokane.

Nespelem: snspi·'lux^{a}, "prairie people, Nespelem people" (from village name, nspi·'ləm, no. 2). See map, fig. 4. Further information will be found in Ray, "Sanpoil and Nespelem."

Sanpoil: snpui·'lux^{a}, "people of the gray country" (from village name, npui·'lux^{a}, no. 15). See map, fig. 4. See Ray, "Sanpoil and Nespelem."

Southern Okanogan: also called the Sinkaietk; snəq'aie'tk^{a}, (personified place name). See map, fig. 1. The southern boundary of this group is the least definite. A partial explanation is that the country south of the portion of the Columbia river on which Southern Okanogan villages were located is a vast desert waste, virtually unclaimed. More complete and definite information on boundaries and villages of this group will be available with the publication of Miss Velpha Walters' work (see footnote 34).

Colville: sxoie'lp^{a} (group name). See maps, figs. 1, 4. Further information will be found in Ray, "Sanpoil and Nespelem," and Teit, "Salishan Tribes."

101 622 Chelan: tɑɬlă'n (group name). See map, fig. 5. The Chelan mixed freely with the Wenatchi, sharing at least one village (Chelan no. 1, Wenatchi no. 5) and using the upper Wenatchee river for salmon fishing. Informants declared, however, that one Chelan chief held more or less power over all Chelan villages.

101 Wenatchi: wınă'cɑ, "waters (large stream) flowing out" (Sahaptin word), npskwa'us (Salish [Wenatchi] name; group name?). See map, fig. 5.

3: Ray E-5 (1928-35) 1936 Plateau

101

Columbia: nkə'eu's (group name). See map, figs. 1, 5. For further information consult Teit, "Middle Columbia Salish."

Kittitas: also called Ellensburg; pcwa'nwapam, "rock people" (from dialect name). See map, fig. 5.

Yakima: ya'kəmə, "pregnant ones" (group name ?). See map, fig. 5.

Klikitat: x̣wa'ƀx̣waipam (group name from dialect name, "Klikitat-speaking people"). See map, fig. 5. The word Klikitat is derived from a village name, xla'tixat, no. 1. The Klikitat shared hunting and gathering territories with the Wishram, White Salmon and Wayampam peoples who lived immediately south of them on the Columbia river. Klikitat territory on the west extended to the headwaters of the Lewis river.

Wayampam: waya'mpam (group name from dialect [?] name). See map, fig. 5. The Wayampam southern boundary is not yet known with any certainty.

Umatilla: yumati'la (from village name, i'matɬam, "lots of rocks," no. 1). See maps, figs. 1, 5. The highly irregular boundary was a concession to geographical conditions which would be quite apparent in a relief map. There seems to have been a greater concentration of population around one point among the Umatilla than anywhere else in the Columbia Basin, area for area.

Wanapam: wa'napam (from dialect name ?). See map, fig. 5. Teit assigns the Priest Rapids region to the Columbia[48] but the Wanapam now living there claim always to have held it. The actual boundaries, however, are still very much in doubt.

Wauyukma: wauyuk'ma', "old salmon trap [mythological reference]" (village name). This probably was but a single village together with its hunting and gathering territory.

Cayuse: waie·lɛtpu (group name from dialect name ?). See map, fig. 1.

Walula: also called Walla Walla; walu'la (group name). See map, fig. 1.

Palus: palu·'s (group name). See map, fig. 1. The eastern boundary of the Palus is not yet known.

[48]Teit, "Middle Columbia Salish," 73.

4: Ray et al E-5 (1934-37) 1938 Plateau

tinai'nu (1)[56] about four miles east of The Dalles on the left bank of the Columbia, and who wintered six miles inland at taqa'xtaqax (2). 131* 173 361

2. The Wayam or Deschutes, who summered at waya'm (3: modern Celilo) and wintered at wanwa'wi (4) on the left bank of the Deschutes not far from its junction with the Columbia.

3. The John Day, whose summer and winter villages (takcpa'c [6] and maxa'xpa [5]) were both located on the lower John Day River within a few miles of the Columbia, and whose territory adjoined that of the Umatilla near Arlington.

4. The Tygh, an early nineteenth century offshoot from the Tenino proper, who expelled the Molala from their former territory and occupied their villages: taix, their winter village at modern Tygh Valley, and tlxni', their summer fishing site at modern Sherar's Bridge on the Deschutes. The "Tygh" and "Tilquni" of Mooney[57] are thus not two sub-tribes but merely two names for the same sub-tribe derived from its two villages.

The John Day, who alone of the four sub-tribes seem to have had a permanent foothold on the Washington bank of the Columbia, habitually went to Mt Adams for berries, whereas the other three groups frequented Mt Hood during the berry season. All four, however, ranged south from the Columbia for game and roots. Complete freedom of trade and intercourse prevailed between the Tenino and the Wasco, Wishram, Umatilla, and Sahaptin tribes of Washington. With the Paiute alone, whom they raided for slaves, were they on terms of chronic hostility. After the treaty of June 25th, 1855, the Tenino removed to the Warmsprings Reservation, where they have been settled ever since in the vicinity of Simnasho. Since their establishment on the reservation they have called themselves malila' (cf. Mooney's "Melilema"), which is merely a Sahaptin adaptation of "warm springs." [101]

THE MOLALA

According to Tenino sources, the Molala, whom they call tai'tilpam or mo'lalis, were a small tribe, possibly one-third as numerous as the Tenino, who spoke a language which neither the Tenino nor the Wasco could understand. In culture they differed markedly from the Paiute and resembled the Tenino, although they did not keep slaves. They had only one winter village, on the site of modern Tygh Valley, and moved every spring to a summer fishing village at Sherar's Bridge on the Deschutes. They dug roots in the vicinity of modern Wapinitia and gathered berries on the eastern

[56] Numbers in parentheses refer to similarly numbered sites indicated on the accompanying map, Figure 2.

[57] Mooney, *The Ghost-Dance Religion*, pp. 741–42.

4; Ray et al E-5 (1934-37) 1938 Plateau

fear (as we were informed) of the Snake Indians, who are at war with the tribes on this river." But this further sentence, *in the same paragraph*, is neglected: "They [of the Columbia River] go to war to their [Snake] first villages in 12 days."[48] In other words, the local Sahaptins (Tenino) were the aggressors in this struggle with sufficient initiative to travel twelve days to the south in order to meet the enemy. A few miles downriver, at The Dalles (city), the distance to the enemy is estimated as four days' march, much less but yet considerable. A recent battle is mentioned, presumably conducted on Shoshonean ground.[49] These notations were made by the explorers on the downriver trip. Upon their return the following year they found the Indians of the vicinity still on the offensive: "They had latterly returned from the war excurtion against the Snake Indians. . . . They had been fortunate in the expedition and had taken from their enimies most of the horses which we saw in their possession."[50] Mooney aptly summarizes conditions for this period and later:

> Most of this region, on the south or Oregon side of the Columbia, was formerly held by Shoshonean tribes of Paiute connection, which have been dispossessed by the Shahaptian tribes and driven farther back to the south. . . . The Tenino themselves conquered the present Warmsprings reservation from the Snakes. The expulsion was in full progress when Lewis and Clark went down the Columbia in 1805, but had been practically completed when the first treaties were made with these tribes fifty years later.[51]

Teit and Berreman use the term "Snake" as a specific tribal designation, and assume that in so doing they are following native practice. Their entire reconstructions stand or fall upon the validity of this assumption. Yet Sahaptin informants emphatically declare that they never used Snake as a tribal name, and that they are quite unaware of any such tribe. Instead, the term is used collectively for the Shoshone, Bannock, and Paiute. The name came into familiar usage among the whites because it is the exclusive designation in sign language, the symbol being the same as that used for the reptile. In verbal speech specific names are applied to the various groups.

The distances separating the Shoshoneans from the Columbia River, as indicated in the texts and maps of Lewis and Clark, demonstrate that they were at least as far south in 1805 as during the early distribution outlined above.[52] And yet this is the period at which Teit and Berreman contend

[48] Thwaites, *op. cit.*, Vol. 3, p. 149. See also *idem*, Vol. 3, p. 168.
[49] *Idem*, Vol. 3, p. 163.
[50] *Idem*, Vol. 4, p. 282. See also above.
[51] Mooney, *op. cit.*, p. 742.
[52] Except perhaps in the region of the Blue Mountains. See above.

4: Ray et al E-5 (1934-37) 1938 Plateau

shoni tribes.[62] It disagrees with Ray's mapping of the Umatilla,[63] which gives to the latter terrain on both sides of the John Day. My information does not in any way substantiate Berreman's classification of the peoples in central eastern Oregon about 1850 in which he postulates Snake and Bannock groups in the north as opposed to Northern Paiute to the south.[64] The bands to the north and northeast, according to the information I secured from the Harney Valley group, were very similar to the Wada Eaters. The dialectic differences were slight. Their cultures differed in aspects of the food quest and material culture. The bands to the north and northwest made much more use of bark and juniper berries. The bands on the Snake had access to a larger quantity of fish, had dugout canoes, and more elaborate fishing techniques.[65] Intermarriage between these groups and those to the south in Nevada and Surprise Valley was common. The population was fluid; families of one band often becoming affiliated with neighboring groups. Furthermore, the group looked upon itself as a unit as opposed to Shoshoni and Bannock peoples. I secured no information which indicated the presence of a permanent Bannock group west of the Snake River in 1840–1850. The Bannock, according to the Wada Eaters' version, were a Northern Paiute group who migrated east across the Snake when the buffalo withdrew from Oregon. My material also disagrees with Berreman's allotment of the region around Gateway on the Deschutes River to the Tenino. I have no evidence which indicates the expansion of the Paiute bands at the expense of Sahaptin groups in the first half of the nineteenth century, except for occasional raids.

BEATRICE BLYTH

YALE UNIVERSITY

NORTHERN PAIUTE

The name, Northern Paiute, is preferable to Paviotso for the Indians of the western Great Basin, because they call themselves Paiute, are called Paiute by their Indian neighbors, and are so termed in government reports; also because they form a cultural and linguistic unit much more extensive than Powell's Paviotso.

The Northern Paiute occupy the western part of the Great Basin in California, Nevada, Oregon, and Idaho. The northern and western bound-

[62] Steward, *Linguistic Distributions*, fig. 1.

[63] Ray, *Native Villages and Groupings of the Columbia Basin*, map, p. 5.

[64] Berreman, *Tribal Distribution*, pp. 47 f., 63 f., fig. 2.

[65] The northern and eastern bands seemed also to have owned and made more use of the horse.

5: Bancroft H-4 (no date) 1883 Plateau

101
131 THE INLAND FAMILIES, constituting the fifth and last division of the Columbians, inhabit the region between the Cascade Range and the eastern limit of what I term the Pacific States, from 52° 30′ to 45° of north latitude. These bounds are tolerably distinct; though that on the south, separating the eastern portions of the Columbian and Californian groups, is irregular and marked by no great river, mountain chain, or other prominent physical feature. These inland natives of the Northwest occupy, in person, character, and customs, as well as in the location of their home, an intermediate position between the coast people already described—to whom they are pronounced superior in most respects—and the Rocky Mountain or eastern tribes. Travelers crossing the Rocky Mountains into this territory from the east, or entering it from the Pacific by way of the Columbia or Fraser, note contrasts on passing the limits, sufficient to justify me in regarding its inhabitants as one people for the purposes aimed at in this volume.[140] Instead, there-

000 *Trav.*, pp. 416, 441-2, 504, 523-4. 'Thorough-bred hypocrites and liars.' 'The Killymucks the most roguish.' Industry, patience, sobriety and ingenuity are their chief virtues; thieving, lying, incontinence, gambling and cruelty may be classed among their vices. *Cox's Adven.*, vol. i., pp. 115, 131, 296–7, 302, 304–5, 321, vol. ii., p. 133. At Wishiam 'they were a community of arrant rogues and freebooters.' *Irving's Astoria*, pp. 322, 342. 'Lying is very common; thieving comparatively rare.' *White's Ogn.*, p. 207. 'Do not appear to possess a particle of natural good feeling.' *Townsend's Nar.*, p. 183. At Coos Bay 'by no means the fierce and warlike race found further to the northward.' *Wells*, in *Harper's Mag.*, vol. xiii., p. 601. Umqua and Coose tribes are naturally industrious; the Suislaws the most advanced; the Alcea not so enterprising. *Sykes*, in *Ind. Aff. Rept.*, 1860, p. 215. Calapooias, a poor, cowardly, and thievish race. *Miller*, in *Id.*, 1857, p. 364; *Nicolay's Ogn. Ter.*, p. 151; *Domenech's Deserts*, vol. i., p. 87, vol. ii., pp. 16, 36; *Warre and Vavasour*, in *Martin's Hud. B.*, p. 83; *Palmer's Jour.*, pp. 84, 105; *Parker's Explor. Tour.*, pp. 249–50; *Ind. Life*, pp. 1–4, 210; *Fitzgerald's Vanc. Isl.*, p. 196; *Schoolcraft's Arch.*, vol. iii., p. 207, etc.

101 [140] 'They all resemble each other in general characteristics.' *Parker's*
131 *Explor. Tour.*, p. 229. Shushwaps and Salish all one race. *Mayne's B. C.*,
181 p. 296–7. 'The Indians of the interior are, both physically and morally,
197 vastly superior to the tribes of the coast.' *Id.*, p. 242. 'The Kliketat near Mount Rainier, the Walla-Wallas, and the Okanagan....speak kindred dialects.' *Ludewig, Ab. Lang.*, p. 170. The best-supported opinion is that the inland were of the same original stock with the lower tribes. *Dunn's Oregon*, p. 316. 'On leaving the verge of the Carrier country, near Alexandria, a marked change is at once perceptible.' *Anderson*, in *Hist. Mag.*, vol. vii., p. 77. Inland tribes differ widely from the piscatorial tribes. *Ross' Adven.*, p. 127. 'Those residing near the Rocky Mountains....are and always have been superior races to those living on the lower Columbia.' *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 654. 'I was particularly struck with their

5: Bancroft H-4 (no date) 1883 Plateau

fore, of treating each family separately, as has been done with the coast divisions of the group, I deem it more convenient, as well as less monotonous to the reader, to avoid repetition by describing the manners and customs of all the people within these limits together, taking care to note such variations as may be found to exist. The division into families and nations, made according to principles already sufficiently explained, is as follows, beginning again at the north:

THE SHUSHWAPS, our first family division, live between 52° 30′ and 49° in the interior of British Columbia, occupying the valleys of the Fraser, Thompson, and Upper Columbia rivers with their tributary streams and lakes. They are bounded on the west by the Nootkas and on the north by the Carriers, from both of which families they seem to be distinct. As national divisions of this family may be mentioned the Shushwaps proper, or *Atnahs*,[141] who occupy the whole northern portion of the territory; the *Okanagans*,[142] in the valley of the lake and river of the same name; and the *Kootenais*,[143] who

vast superiority (on the Similkameen River, Lat. 49° 30′, Long. 120° 30′) in point of intelligence and energy to the Fish Indians on the Fraser River, and in its neighbourhood.' *Palmer*, in *B. C. Papers*, vol. iii., p. 84. Striking contrast noted in passing up the Columbia. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 199.

[141] 'The Shewhapmuch....who compose a large branch of the Saeliss family,' known as *Nicute-much*—corrupted by the Canadians into Couteaux—below the junction of the Fraser and Thompson. *Anderson*, in *Hist. Maq.*, vol. vii., p. 76–7. Atnahs is their name in the Takali language, and signifies 'strangers.' 'Differ so little from their southern neighbors, the Salish, as to render a particular description unnecessary.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 205. They were called by Mackenzie the Chin tribe, according to *Prichard's Researches*, vol. v., p. 427, but Mackenzie's Chin tribe was north of the Atnahs, being the Nagailer tribe of the Carriers. See *Mackenzie's Voy.*, pp. 257–8, and map.

[142] 'About Okanagan, various branches of the Carrier tribe.' *Nicolay's Orn. Ter.*, p. 143. 'Okanagans, on the upper part of Frazer's River.' *Ludewig, Ab. Lang.*, p. 170.

[143] Also known as Flat-bows. 'The poorest of the tribes composing the Flathead nation.' *McCormick*, in *Ind. Aff. Rept.*, 1867, p. 211. 'Speaking a language of their own, it is not easy to imagine their origin; but it appears probable that they once belonged to some more southern tribe, from which they became shut off by the intervention of larger tribes.' *Mayne's B. C.*, p. 207. 'In appearance, character, and customs, they resemble more the Indians east of the Rocky Mountains than those of Lower Oregon.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 205. 'Les Arcs-à-Plats, et les Koctenais sont connus dans le pays sous le nom de Skalzi.' *De Smet, Miss. de l'Oré-gon*, p. 80.

5: Bancroft H-4 (no date) 1883 Plateau

101/131 inhabit the triangle bounded by the Upper Columbia, the Rocky Mountains, and the 49th parallel, living chiefly on Flatbow river and lake. All three nations might probably be joined with quite as much reason to the Salish family farther south, as indeed has usually been done with the Okanagans; while the Kootenais are by some considered distinct from any of their adjoining nations.

THE SALISH FAMILY dwells south of the Shushwaps, between 49° and 47°, altogether on the Columbia and its tributaries. Its nations, more clearly defined than in most other families, are the *Flatheads*,[144] or Salish proper, between the Bitter Root and Rocky Mountains on Flathead and Clarke rivers; the *Pend d'Oreilles*,[145] who dwell about the lake of the same name and on Clarke River, for fifty to seventy-five miles above and below the lake; the *Coeurs d'Alène*,[146] south of the Pend d'Oreilles, on Coeur d'Alêne Lake and the streams falling into it; the *Colvilles*,[147] a term which may be used to designate the variously named bands about Kettle Falls, and northward along the Columbia to the Arrow Lakes; the *Spokanes*,[148] on the Spokane River and plateau along the Columbia below Kettle Falls, nearly to the mouth of the

[304]

[144] The origin of the name Flathead, as applied to this nation, is not known, as they have never been known to flatten the head. 'The mass of the nation consists of persons who have more or less of the blood of the Spokanes, Pend d'Oreilles, Nez Perces, and Iroquois.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 207; *Pac. R. R. Rept.*, vol. i., p. 150; *Catlin's N. Am. Ind.*, vol. ii., p. 108; *Stuart's Montana*, p. 82. Gass applied the name apparently to tribes on the Clearwater of the Sahaptin family. *Jour.*, p. 224.

[145] Also called *Kalispelms* and *Ponderas*. The Upper Pend d'Oreilles consist of a number of wandering families of Spokanes, Kalispelms proper, and Flatheads. *Suckley*, in *Pac. R. R. Rept.*, vol. i., p. 294; *Stevens*, in *Ib.*, p. 149; *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 210. 'Very similar in manners, etc., to the Flatheads, and form one people with them.' *De Smet, Miss. de l'Orégon*, p. 32.

[146] The native name, according to Hale, is *Skitsuish*, and Coeur d'Alène, 'Awl heart,' is a nickname applied from the circumstance that a chief used these words to express his idea of the Canadian traders' meanness. *Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 210.

[147] *Quiaripi*, 'Basket People,' *Chaudieres*, 'Kettles,' *Kettle Falls*, *Chualpays*, *Skoielpoi*, and *Lakes*, are some of the names applied to these bands.

[197]

[148] 'Ils s'appellent entre eux les Enfants du Soleil, dans leur langue Spokane.' *De Smet, Miss. de l'Orégon*, p. 31. 'Differing very little from the Indians at Colville, either in their appearance, habits, or language.' *Kane's Wand.*, p. 307.

5: Bancroft H-4 (no date) 1883 Plateau

Okanagan; and the *Pisquouse*,[149] on the west bank of the Columbia between the Okanagan and Priest Rapids. 101 131

THE SAHAPTIN FAMILY, the last of the Columbian group, is immediately south of the Salish, between the Cascade and Bitter Root mountains, reaching southward, in general terms, to the forty-fifth parallel, but very irregularly bounded by the Shoshone tribes of the Californian group. Of its nations, the *Nez Percés*,[150] or Sahaptins proper, dwell on the Clearwater and its branches, and on the Snake about the forks; the *Palouse*[151] occupy the region north of the Snake about the mouth of the Palouse; the south banks of the Columbia and Snake near their confluence, and the banks of the lower Walla Walla are occupied by the *Walla Wallas*;[152] the *Yakimas* and *Klikatats*[153] inhabit the region north of the Dalles,

[149] 'So much intermarried with the Yakamas that they have almost lost their nationality.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 236.

[150] 'Pierced Noses,' so named by the Canadians, perhaps from the nasal ornaments of the first of the tribe seen, although the custom of piercing the nose has never been known to be prevalent with this people. 'Generally known and distinguished by the name of "black robes," in contradistinction to those who live on fish.' Named Nez Perces from the custom of boring the nose to receive a white shell, like the fluke of an anchor. *Ross' Fur Hunters*, vol. i., pp. 305, 185–6. 'There are two tribes of the Pierced-Nose Indians, the upper and the lower.' *Brownell's Ind. Races*, pp. 533–5. 'Though originally the same people, their dialect varies very perceptibly from that of the Tushepaws.' *Lewis and Clarke's Trav.*, p. 341. Called *Thoiga-rik-kah, Tsoi-yah*, 'Cowse-eaters,' by the Snakes. 'Ten times better off to-day than they were then'—'a practical refutation of the time-honored lie, that intercourse with whites is an injury to Indians.' *Stuart's Montana*, pp. 76–7. 'In character and appearance, they resemble more the Indians of the Missouri than their neighbors, the Salish.' *Hale's Ethnog.* in *U. S. Ex. Ex.*, vol. vi., p. 212; *Domenech's Deserts*, vol. ii., p. 54. [304] [197] [177]

[151] 'La tribu Paloose appartient à la nation des Nez-percés et leur ressemble sous tous les rapports.' *De Smet, Voy.*, p. 31.

[152] The name comes from that of the river. It should be pronounced Wălă-Wălă, very short. *Pandosy's Gram.*, p. 9. 'Descended from slaves formerly owned and liberated by the Nez Perces.' *Parker's Explor. Tour.* p. 247. 'Not unlike the Pierced-Noses in general appearance, language, and habits.' *Brownell's Ind. Races*, pp. 533–5. Parts of three different nations at the confluence of the Snake and Columbia. *Gass' Jour.*, pp. 218–19. 'None of the Indians have any permanent habitations' on the south bank of the Columbia about and above the Dalles. *Lewis and Clarke's Trav.*, p. 265. 'Generally camping in winter on the north side of the river.' *Ind. Aff. Rept.*, 1854, p. 223. [361]

[153] The name Yakima is a word meaning 'Black Bear' in the Walla Walla dialect. They are called Klikatats west of the mountains. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 407. 'The Klikatats and Yakimas, in all essential peculiarities of character, are identical, and their intercourse is constant.' *Id.*, p. 403, and *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 225. 'Pahawanwappam bands, usually called Yakamas.' The name signifies 'Stony Ground.' *Gibbs*, in *Pac.*

5: Bancroft H-4 (no date) 1883 Plateau

101 between the Cascade Range and the Columbia, the former
131 in the valley of the Yakima, the latter in the mountains about Mt. Adams. Both nations extend in some bands across into the territory of the Sound family. The natives of Oregon east of the Cascade Range, who have not usually been included in the Sahaptin family, I will divide somewhat arbitrarily into the *Wascos*, extending from the mountains eastward to John Day River, and the *Cayuse*,[154] from this river across the Blue Mountains to the Grande Ronde.

141 The inland Columbians are of medium stature, usually from five feet seven to five feet ten inches, but sometimes reaching a height of six feet; spare in flesh, but muscular and symmetrical; with well-formed limbs, the legs not being deformed as among the Chinooks by constant sitting in the canoe; feet and hands are in many
147 tribes small and well made. In bodily strength they are inferior to whites, but superior, as might be expected from their habits, to the more indolent fish-eaters on the Pacific. The women, though never corpulent, are more inclined to rotundity than the men. The Nez Percés and Cayuses are considered the best specimens, while in

101 *dosy's Gram.*, p. vii. 'Boil-roil-pam, is the Klikatat country.' 'Its meaning
131 is "the Mouse country."' *Id.* The Yakima valley is a great national rendezvous for these and surrounding nations. *Ross' Fur Hunters*, vol. i., pp. 19, 21. Kliketats, meaning robbers, was first the name given to the Whulwhypums, and then extended to all speaking the same language. For twenty-five
[361] years before 1854 they overran the Willamette Valley, but at that time were forced by government to retire to their own country. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 244–7.

[154] Wasco is said to mean 'basin,' and the tribe derives its name, traditionally, from the fact that formerly one of their chiefs, his wife having died, spent much of his time in making cavities or basins in the soft rock for his children to fill with water and pebbles, and thereby amuse themselves. *Victor's All over Ogn.*, pp. 94–5. The word Cayuse is perhaps the French *Cailloux*, 'pebbles.' Called by Tolmie, 'Wyeilats or Kyoose.' He says their language has an affinity to that of the Carriers and Umpquas. *Lord's Nat.*, vol. ii., pp. 249–50. 'Resemble the Walla-Wallas very much.' *Kane's Wand.*, pp. 279–80. 'The imperial tribe of Oregon' claiming jurisdiction over the whole Columbia region. *Farnham's Trav.*, p. 81. The Snakes, Walla-Wallas, and Cayuse meet annually in the Grande Ronde Valley. *Thornton's Ogn. and Cal.*, vol. i., p. 270. 'Individuals of the pure blood are few, the majority being intermixed with the Nez Perces and the Wallah-Wallahs.' *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 218–19. The region which I give to the Wascos and Cayuses is divided on Hale's map between the Walla-Wallas, Waiilatpu, and Molele.

5: Bancroft H-4 (no date) 1883 Plateau

660 Plains.' *Scouler*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 225. Kalapuyas, above the falls of the Columbia.' *Domenech's Deserts*, vol. ii., p. 36. '50 miles from the mouth of the Wallaumut, W. side.' *Morse's Rept.*, p. 368. Vale Puyas, Valley of the Willamette. *Warre and Vavasour*, in *Martin's Hud. B.*, p. 81.

The *Clackamas* are on the 'Clackama River.' *Schoolcraft's Arch.*, vol. v., p. 492. 'Clakemas et Kaoulis, sur le Ouallamet et la rivière Kaoulis.' *Mofras, Explor.*, tom. ii., p. 335. 'Valley of the Clakamus and the Willamuta Falls.' *Warre and Vavasour*, in *Martin's Hud. B.*, p. 81. Klackatnas, 'three miles below the falls.' *Hines' Voy.*, p. 144. Clackamis. *Palmer's Jour.*, p. 81. Clarkameas. *Morse's Rept.*, p. 372. Clackamus. *Lewis and Clarke's Map.*

The *Mollales* are found in 'Willamettee Valley.' *Schoolcraft's Arch.*, vol. v., p. 492. 'At the mouth of the Wallamet, and the Wapatoo Islands. *Tucker's Oregon*, p. 71. 'Upon the west side of the Willamette and opposite Oregon City.' *Palmer's Jour.*, p. 84.

101/131 The Shushwap Family comprises all the inland tribes of British Columbia, south of lat. 52° 30'.

The *Atnahs*, Strangers, Niccoutamuch, or Shushwaps proper, inhabit the Fraser and Thompson valleys. 'At Spuzzum....a race very different both in habits and language is found. These are the Nicoutamuch, or Nicoutameens, a branch of a widely-extended tribe. They, with their cognate septs, the Atnahs, or Shuswapmuch, occupy the Frazer River from Spuzzum to the frontier of that part of the country called by the Hudson Bay Company New Caledonia, which is within a few miles of Fort Alexandria.' *Mayne's B. C.*, p. 296. 'Shushwaps of the Rocky Mountains inhabit the country in the neighbourhood of Jasper House, and as far as Tete Jaune Cache on the western slope. They are a branch of the great Shushwap nation who dwell near the Shushwap Lake and grand fork of the Thompson River in British Columbia.' Thompson River and Lake Kamloops. *Milton and Cheadle's Northw. Pass.*, pp. 241, 335. 'On the Pacific side, but near the Rocky Mountains, are the Shoushwaps who, inhabiting the upper part of Frazer's River, and the north fork of the Columbia.' *Blakiston*, in *Palliser's Explor.*, p. 44. 'The Shôoshaps live below the Sinpaulish Indians.' *Parker's Explor. Tour*, p. 313. 'The Shushwaps possess the country bordering on the lower part of Frazer's River, and its branches.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 205. The Atnahs or Soushwap, 'live in the country on the Fraser's and Thompson's Rivers.' 'They were termed by Mackenzie the Chin tribe.' (See p. 251, note 141 of this vol.) *Prichard's Researches*, vol. v., p. 427; *Buschmann, Brit. Nordamer.*, p. 320. Shooshaps, south of the Sinpavelist. *De Smet, Veg.*, pp. 50-1. 'The Atnah, or Chin Indian country extends about one hundred miles,' from Fort Alexander. *Coe's Adven.*, vol. ii., p. 361. Shooshewaps inhabit the region of the north bend of the Columbia, in 52°. Atnahs, in the region of the Fraser and Thompson rivers. *Macdonald's Lecture on B. C.*, p. 10; *Hector*, in *Palliser's Explor.*, p. 27. 'The Shewhapmuch (Atnahs of Mackenzie)....occupy the banks of Thompson's River; and along Frazer's River from the Rapid village, twenty miles below Alexandria,

5: Bancroft H-4 (no date) 1883 Plateau

to the confluence of these two streams. Thence to near the falls the tribe bears the name of Nicutemuch.' *Anderson*, in *Hist. Mag.*, vol. vii., p. 76. 101/131

'The Stta Llimuh, natives of Anderson Lake, speak a dialect of the Shuswap language.' Skowhomish, in the same vicinity. *McKay*, in *B. C. Papers*, vol. ii., p. 32.

'The Loquilt Indians have their home in the winter on Lake Anderson, and the surrounding district, whence they descend to the coast in Jervis Inlet in the summer.' *Mayne's B. C.*, p. 299.

The Kamloops dwell about one hundred and fifty miles north-west of Okanagan. *Cox's Adven.*, vol. ii., p. 156.

The Clunsus are east of Fraser River, between Yale and latitude 50°; Skowtous, on the fiftieth parallel south of Lake Kamloops and west of Lake Okanagan; Sockatcheenum, east of Fraser and north of 51°. *Bancroft's Map of Pac. States.*

The *Kootenais* live in the space bounded by the Columbia River, Rocky Mountains, and Clarke River. The Kitunaha, Coutanies, or Flatbows, 'wander in the rugged and mountainous tract enclosed between the two northern forks of the Columbia. The Flat-bow River and Lake also belong to them.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., pp. 204–5, map, p. 297. 'Inhabit the country extending along the foot of the Rocky mountains, north of the Flatheads, for a very considerable distance, and are about equally in American and in British territory.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 416. Kootoonais, 'on McGillivray's River, the Flat Bow Lake, etc.' *Warre and Vavaseur*, in *Martin's Hud. B.*, p. 82. Kootonais, on 'or about the fiftieth parallel at Fort Kootonie, east of Fort Colville.' *Simpson's Overland Journ.*, vol. i., p. 138. 'Between the Rocky Mountains, the Upper Columbia and its tributary the Kiluspehn or Pend'oreille, and watered by an intermediate stream called the Kootanais River is an angular piece of country peopled by a small, isolated tribe bearing the same name as the last-mentioned river, on the banks of which they principally live.' *Mayne's B. C.*, p. 297. The lands of the Cottonois 'lie immediately north of those of the Flatheads.' *Irving's Bonneville's Adven.*, p. 70. Kutanàe, Kútani, Kitunaha, Kutneha, Coutanies, Flatbows, 'near the sources of the Mary River, west of the Rocky Mountains.' *Ludewig, Ab. Lang.*, p. 98. 'Inhabit a section of country to the north of the Ponderas, along M'Gillivray's river.' *Parker's Explor. Tour*, p. 312. 'Koutanies ou Arcs-Plats, Près du fort et du lac de ce nom.' *Mofras, Explor.*, tom. ii., p. 335. 'In the Kootanie Valley.' *Lord's Nat.*, vol. ii., p. 178. Kootonays, south of the Shushwaps. *Palliser's Explor.*, p. 44. 'Great longitudinal valley' of the Kootanie river. *Hector*, in *Id.*, p. 27. 'The Tobacco Plains form the country of the Kootanies.' *Blakiston*, in *Id.*, p. 73. 'About the northern branches of the Columbia.' *Greenhow's Hist. Oyn.*, p. 30. Kootanais, 'angle between the Saelisa lands and the eastern heads of the Columbia.' *Anderson*, in *Hist. Mag.*, vol. vii., p. 79. About the river of the same name, between the Columbia and Rocky Mountains. *Nicolay's Oyn. Ter.*, p. 143. A band called Sinatcheggs on the upper Arrow Lake. *Ross' Fur Hunters*, vol. ii., p. 190. The Kootenais were perhaps the Tushepaws of Lewis and Clarke.

The *Tushepaws* are 'a numerous people of four hundred and fifty tents, residing on the heads of the Missouri and Columbia rivers, and some of

5: Bancroft H-4 (no date) 1883 Plateau

101/121 them lower down the latter river.' *Lewis and Clarke's Trav.*, p. 321, and map; *Bulfinch's Om.*, p. 134. 'On a N. fork of Clarke's River.' *Morse's Rept.*, p. 372. Ootlashoots, Micksucksealton (Pend d'Oreilles?), Hohilpos (Flatheads?), branches of the Tushepaws. *Id.*; and *Lewis and Clarke's Map.* The Tushepaw nation might as correctly be included in the Salish family or omitted altogether. According to *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417, they were the Kootenais.

The *Okanagans*, or Okinakanes, 'comprise the bands lying on the river of that name, as far north as the foot of the great lake. They are six in number, viz: the Tekunratum at the mouth; Konekonep, on the creek of that name; Kluckhaitkwee, at the falls; Kinakanes, near the forks; and Milaketkun, on the west fork. With them may be classed the N'Pockle, or Sans Puelles, on the Columbia river, though these are also claimed by the Spokanes. The two bands on the forks are more nearly connected with the Schwogelpi than with the ones first named.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 237, and in *Pac. R. R. Rept.*, vol. i., p. 412. Oakinackens, Priests' Rapids, northward over 500 miles, and 100 miles in width, to the Shewhaps, branching out into 12 tribes, as follows, beginning with the south: 'Skamoynumachs, Kewaughtchenunaughs, Pisscows, Incomecanétook, Tsillane, Intiétook, Battlelemuleemauch, or Meatwho, Inspellum, Sinpohellechach, Sinwhoyelppetook, Samilkanuigh and Oakinacken, which is nearly in the centre.' *Ross' Advcn.*, pp. 289–90. 'On both sides the Okanagan River from its mouth up to British Columbia, including the Sennelkameen River.' *Ross*, in *Ind. Aff. Rept.*, 1870, p. 22. 'Près du fort de ce nom.' *Mofras, Explor.* tom. ii., p. 335. 'On the Okanagan and Piscour Rivers.' *Warre and Vavaseur*, in *Martin's Hud. B.*, p. 82. 'Composed of several small bands living along the Okinakane river, from its confluence with the Columbia to Lake Okinakane.... A majority of the tribe live north of the boundary line.' *Paige*, in *Ind. Aff. Rept.*, 1865, p. 99. 'Columbia Valley.' *Schoolcraft's Arch.*, vol. iv., p. 490. Northeast and west of the Shoopshaps. *De Smet, Voy.*, p. 51. Junction of the Okanagan and Columbia. *Parker's Map.* 'Upper part of Fraser's River and its tributaries.' *Scouler*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 225. Principal family called Conconulps about 9 miles up stream of the same name. *Ross' Advcn.*, pp. 289–90. The Similkameen live on S. river, and 'are a portion of the Okanagan tribe.' *Palmer*, in *B. Col. Papers*, vol. iii., p. 85. The Okanagans, called Caisanim by Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. Cutsahnim, on the Columbia above the Sokulks, and on the northern branches of the Taptul. *Morse's Rept.*, p. 372.

The Salish Family includes all the inland tribes between 49° and 47°. The Salish, Saalis, Selish, or Flatheads, 'inhabit the country about the upper part of the Columbia and its tributary streams, the Flathead, Spokan, and Okanagan Rivers. The name includes several independent tribes or bands, of which the most important are the Salish proper, the Kullespelm, the Souyalpi, the Tsakaitsitlin, and the Okinakan.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 205. 'The Saeliss or Shewhapmuch race, whose limits may be defined by the Rocky Mountains eastward; on the west the line of Fraser's river from below Alexandria to Kequeloose, near the Falls, in about

5: Bancroft H-4 (no date) 1883 Plateau

101
131

latitude 49° 50′; northward by the Carrier offset of the Chippewyans; and south by the Sahaptins or Nez Percés of Oregon.' *Anderson*, in *Hist. Mag.*, vol. vii., p. 73. 'From Thompson's River other septs of this race—the Shuswaps, Skowtons, Okanagans, Spokans, Skoielpoi (of Colville), Pend'oreilles, and Coeurs d'Aleines—occupy the country as far as the Flathead Passes of the Rocky Mountains, where the Saelies or Flatheads form the eastern portion of the race.' *Mayne's B. C.*, pp. 296-7. 'About the northern branches of the Columbia.' *Greenhow's Hist. Ogn.*, p. 30; *Domenech's Deserts*, vol. ii., p. 55. Tribes mentioned in *Lewis and Clarke's Trav.*, and map: Tushepaw (Kootenai), Hopilpo (Flathead), Micksucksealtom (Pend d'Oreilles), Wheelpo, (Chualpays), Sarlisto and Sketsomish (Spokanes), Hehighenimmo (Sans Poils), according to *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. See *Morse's Rept.*, p. 372; *Domenech's Deserts*, vol. ii., p. 55. 'Between the two great branches of the Columbia and the Rocky Mountains are only five petty tribes: the Kootanais and Selish, or Flatheads, at the foot of the mountains, and the Pointed Hearts, Pend d'Oreilles, and Spokanes lower down.' *Ross' Fur Hunters*, vol. ii., p. 190. 'Divided into several tribes, the most important of which are the Selishes, the Kullespelms, the Soayalpis, the Tsakaitsitlins, and the Okinakans.' *Domenech's Deserts*, vol. ii., pp. 55–6.

The *Flatheads*, or Salish proper, reside on the river, valley, and lake of the same name. 'Inhabit St. Mary's or the Flathead Valley and the neighborhood of the lake of the same name.' *Stevens*, in *Pac. R. R. Rept.*, vol. i., p. 415, and in *Ind. Aff. Rept.*, 1854, p. 207. 'Occupying the valleys between the Bitter Root and Rocky mountains.' *Thompson*, in *Ind. Aff. Rept.*, 1854, p. 282. 'South of the Flathead Valley on the Bitter Root.' *Sully*, in *Id.*, 1870, p. 192. St. Mary's River. *Schoolcraft's Arch.*, vol. v., p. 490. 'East and south-east (of the Coeurs d'Alène) and extends to the Rocky Mountains.' *Parker's Explor. Tour*, p. 311, and map. *De Smet, Miss. de l'Orégon*, p. 31. Saalis ou faux Têtes-Plates. Sur la rivière de ce nom au pied des Montagnes Rocheuses. *Mofras, Explor.*, tom. ii., p. 335. 'Along the foot of the mountains.' *Ross' Adven.*, p. 213. 'In New Caledonia, W. of the Rocky Mountains.' *Morse's Rept.*, p. 371. Bitter Root valley. *Hutchins*, in *Ind. Aff. Rept.*, 1863, p. 455, 1865, p. 246; *Nicolay's Ogn. Ter.*, p. 153. Hopilpo, of Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. 'Ils occupent le pays compris entre le Lewis River et la branche nord-ouest ou la Columbia, et borné en arrière par les Monts-Rocailleux. *Stuart*, in *Nouvelles Annales des Voy.*, 1821, tom. xii., p. 43.

The *Pend d'Oreilles* occupy the vicinity of the lake of the same name. 'On the Flathead or Clarke River.' *Warre and Vavasour*, in *Martin's Hud. B.*, p. 82. 'At Clark's Fork.' *Schoolcraft's Arch.*, vol. v., p. 490. Lower Pend d'Oreilles, 'in the vicinity of the St. Ignatius Mission.' *Paige*, in *Ind. Aff. Rept.*, 1865, p. 98. 'The Kalispelms or Pend d'Oreilles of the Lower Lake, inhabit the country north of the Coeur d'Alenes and around the Kalispelm lake.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 415. Calispels, or Calispellum, 'on Fool's Prairie at the head of Colville Valley, and on both sides of the Pend d'Oreille River, from its mouth to the Idaho line, but principally at the Camas Prairie.' *Winans*, in *Ind. Aff. Rept.*, 1870, pp. 22, 25, 192. Situated to the east of Fort Colville, adjoining the Kootonais on their eastern border. *Simp-*

5: Bancroft H-4 (no date) 1883 Plateau

101
131

son's *Overland Journ.*, vol. i., p. 146. 'Pend'oreilles ou Kellespem. Au-dessous du fort Colville.' *Mofras, Explor.*, tom. ii., p. 335. Skatkmlschi, or Pend d'Oreilles of the upper lake. A tribe who, by the consent of the Selish, occupy jointly with them the country of the latter. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 415. Kullas-Palus, 'on the Flathead or Clarke River.' *Warre and Vavaseur*, in *Martin's Hud. B.*, p. 82. Ponderas, 'north of Clarke's river and on a lake which takes its name from the tribe.' *Parker's Explor. Tour*, p. 312 and map; *De Smet, Voy.*, p. 32. The Pend'oreilles were probably the Micksucksealtom of Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

Tribes baptized by De Smet: Thlishatkmuche, Stietshoi, Zingomenes, Shaistche, Shuyelpi, Tschilsolomi, Siur Poils, Tinabsoti, Yinkaceous, Yejak-oun, all of same stock.

Tribes mentioned by Morse as living in the vicinity of Clarke River: Coopspellar, Lahama, Lartielo, Hihighenimmo, Wheelpo, Skeetsomish. *Rept.*, p. 372.

The *Coeurs d'Aléne* 'live about the lake which takes its name from them.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 209. East of the Spokanes, at headwaters of the Spokane River. *Parker's Explor. Tour*, p. 310, and map. 'The Skitswish or Coeur d'Alenes, live upon the upper part of the Coeur d'Alene river, above the Spokanes, and around the lake of the same name.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 415. Their mission is on the river ten miles above the lake and thirty miles from the mountains. *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 216. Stietshoi, or Coeur d'Alenes on the river, and about the lake. *Schoolcraft's Arch.*, vol. iii., p. 200, map, vol. v., p. 490. Pointed Hearts, 'shores of a lake about fifty miles to the eastward of Spokan House.' *Cox's Adven.*, vol. ii., p. 150; *Nicolay's Ogn. Ter.*, p. 143; *De Smet, Miss. de l'Orégon*, p. 31. 'St. Joseph's river.' *Mullan's Rept.*, p. 49.

The *Colvilles* include the tribes about Kettle Falls, and the banks of the Columbia up to the Arrow Lakes. 'Colville valley and that of the Columbia river from Kettle Falls to a point thirty miles below.' *Paige*, in *Ind. Aff. Rept.*, 1865, p. 98. 'The Colvilles, whose tribal name is Swielpree, are located in the Colville Valley, on the Kettle River, and on both sides of the Columbia River, from Kettle Falls down to the mouth of the Spokane.' *Winans*, in *Id.*, 1870, p. 22. Colvilles and Spokanes, 'near Fort Colville.' *Warre and Vavaseur*, in *Martin's Hud. B.*, p. 82.

The Lakes, 'whose tribal name is Senijextee, are located on both sides of the Columbia River, from Kettle Falls north to British Columbia.' *Winans*, in *Ind. Aff. Rept.*, 1870, p. 22. 'So named from their place of residence, which is about the Arrow Lakes.' *Parker's Explor. Tour*, p. 312. 'Les sauvages des Lacs . . . résident sur le Lac-aux-flèches.' *De Smet, Voy.*, p. 50.

The Chaudières, or Kettle Falls, reside 'about Colville.' *Parker's Explor. Tour*, p. 313. The village of Les Chaudières 'is situated on the north side just below the fall.' *Cox's Adven.*, vol. i., p. 358. Chaudières 'live south of the Lake Indians.' *De Smet, Voy.*, p. 50. 'Fort Colville is the principal ground of the Schwoyelpi or Kettle Falls tribe.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 413. 'The tribe in the vicinity (of Fort Colville) is known as the Chaudiere, whose territory reaches as far up as the Columbia Lakes.' *Simp-*

5: Bancroft H-4 (no date) 1883 Plateau

101
131

son's *Overland Journ.*, vol. i., p. 151. 'Gens des Chaudières. Près du lac Schouchouap au-dessous des Dalles.' *Mofras, Explor.*, tom. ii., p. 335. 'Called in their own language, Chualpays.' *Kane's Wand.*, pp. 308–9. 'Called Quiarlpi (Basket People).' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 472. The Chualpays called Wheelpo by Lewis and Clarke, and by Morse. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Spokanes* live on the Spokane river and plateau, along the banks of the Columbia from below Kettle Falls, nearly to the Okanagan. 'The Spokihnish, or Spokanes, lie south of the Schrooyelpi, and chiefly upon or near the Spokane river. The name applied by the whites to a number of small bands, is that given by the Coeur d'Alene to the one living at the forks. They are also called Sinkoman, by the Kootonies. These bands are eight in number: the Sinslihhooish, on the great plain above the crossings of the Coeur d'Alene river; the Sintootoolish, on the river above the forks; the Smahoomenaish (Spokehnish), at the forks, the Skaischilt'nish, at the old Chemakane mission; the Skecheramouse, above them on the Colville trail; the Scheeetstish, the Sinpoilschne, and Sinspeelish, on the Columbia river; the last-named band is nearly extinct. The Sinpoilschne (N'pochle, or Sans Puelles) have always been included among the Okinakanes, though, as well as the Sinspeelish below them, they are claimed by the Spokanes. The three bands on the Columbia all speak a different language from the rest.' *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 220, 236; and *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 414–15. 'This tribe claim as their territory the country commencing on the large plain at the head of the Slawntehus—the stream entering the Columbia at Fort Colville; thence down the Spokane to the Columbia, down the Columbia half way to Fort Okinakane, and up the Spokane and Coeur d'Alene, to some point between the falls and the lake, on the latter.' *Id.*, p. 414. 'Inhabit the country on the Spokane river, from its mouth to the boundary of Idaho.' *Paige*, in *Ind. Aff. Rept.*, 1865, p. 99. 'At times on the Spokane, at times on the Spokane plains.' *Mullan's Rept.*, pp. 18, 49. 'Principally on the plains.' *Lord's Nat.*, vol. ii., p. 157. 'North-east of the Palooses are the Spokein nation.' *Parker's Explor. Tour*, p. 310, and map. 'Au-dessous du fort Okanagam à l'Est.' *Mofras, Explor.*, tom. ii., p. 335. 'Au nord-ouest des Palooses se trouve la nation des Spokanes.' *De Smet, Voy.*, p. 31. 'Have a small village at the entrance of their river, but their chief and permanent place of residence is about forty miles higher up .... where the Pointed-heart River joins the Spokan from the south-east.' *Cox's Adven.*, vol. ii., p. 147. 'The Spokanes, whose tribal names are Sineequomenach, or Upper, Sintootoo, or Middle Spokamish, and Chekasschee, or Lower Spokanes, living on the Spokane River, from the Idaho line to its mouth.' *Winans*, in *Ind. Aff. Rept.*, 1870, p. 23. Spokane, the Sarlilso and Sketsomish of Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Sans Poils* (Hairless), or 'Sanpoils, which includes the Nespelum Indians, are located on the Columbia, from the mouth of the Spokane down to Grand Coulée (on the south of the Columbia), and from a point opposite the mouth of the Spokane down to the mouth of the Okanagan on the north side of the Columbia, including the country drained by the Sanpoil, and

101/131

Nespeelum Creeks.' *Winans*, in *Ind. Aff. Rept.*, 1870, p. 22. Sinpoilish, west of the Columbia between Priest Rapids and Okanagan. *Schoolcraft's Arch.*, vol. iii., p. 200, map. Sinpouelish, west of the Kettle Falls Indians. *Parker's Explor. Tour*, p. 313. 'Simpoualls. Près des grands rapides du Rio Colombia.' *Mofras, Explor.*, tom. ii., p. 335. Sinpavelist, west of the Chaudières. *De Smet, Voy.*, p. 50. Sinapoils, 'occupy a district on the northern banks of the Columbia, between the Spokan and Okinagan rivers.' *Cox's Adven.*, vol. ii., p. 145. Hehighenimmo of Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Pisquouse* inhabit the west bank of the Columbia between the Okanagan and Priest Rapids. Piskwaus, or Piscous; 'name properly belongs to the tribe who live on the small river which falls into the Columbia on the west side, about forty miles below Fort Okanagan. But it is here extended to all the tribes as far down as Priest's Rapids.' The map extends their territory across the Columbia. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 210, and map, p. 197. Pisquouse, 'immediately north of that of the Yakamas.' 'On the Columbia between the Priest's and Ross Rapids.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 233; and *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 412. 'Piscaous. Sur la petite rivière de ce nom à l'Ouest de la Colombie.' *Mofras, Explor.*, tom. ii., p. 335.

The Shamoynumacks live on the banks of the Columbia, at Priest Rapids, near the mouth of the Umatilla. Thirty miles distant up the river are the Kewaughtohenemachs. *Ross' Adven.*, pp. 134, 137.

'The Mithouies are located on the west side of the Columbia River, from the mouth of the Okanagan down to the Wonatchee, and includes the country drained by the Mithouie, Lake Chelan, and Enteeatook Rivers.' *Winans*, in *Ind. Aff. Rept.*, 1870, p. 23.

'The Isle de Pierres, whose tribal name is Linkinse, are located on the east and south side of the Col. Riv. from Grand Coulée down to Priests' Rapids, which includes the peninsula made by the great bend of the Col.' *Ib.*

THE SAHAPTIN FAMILY is situated immediately south of the Salish. Only six of the eight nations mentioned below have been included in the Family by other authors. 'The country occupied by them extends from the Dalles of the Columbia to the Bitter-Root mountains, lying on both sides of the Columbia and upon the Kooskooskie and Salmon Forks of Lewis' and Snake River, between that of the Selish family on the north, and of the Snakes on the south.' *Gibbs*, in *Pandosy's Gram.*, p. vii. 'The first and more northern Indians of the interior may be denominated the Shahaptan Family, and comprehends three tribes; the Shahaptan, or Nez Percés of the Canadians; the Kliketat, a scion from the Shahaptans who now dwell near Mount Rainier, and have advanced toward the falls of the Columbia; and the Okanagan, who inhabit the upper part of Fraser's River and its tributaries.' *Scouler*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 225. Hale's map, in *U. S. Ex. Ex.*, vol. vi., p. 197, divides the territory among the Nez Percés, Walla-Wallas, Waiilaptu, and Molele. 'The Indians in this district (of the Dalles) are Dog River, Wascos, Tyicks, Des Chutes, John Day, Utilla, Cayuses, Walla-Walla, Nez Percés, Mountain Snakes and Bannacks.' *Dennison*, in *Ind. Aff. Rept.*, 1859, p. 435.

5: Bancroft H-4 (no date) 1883 Plateau

101
131

'The different tribes attached to Fort Nez Percés, and who formerly went by that cognomen, are the Shamooinaugh, Skammaminaugh, E'yackimah, Ispipewhumaugh, and Inaspetsum. These tribes inhabit the main north branch above the Forks. On the south branch are the Palletto Pallas, Shawhaapten or Nez Percés proper, Pawluch, and Cosispa tribes. On the main Columbia, beginning at the Dallas, are the Necootimeigh, Wisscopam, Wisswhams, Wayyampas, Lowhim, Sawpaw, and Youmatalla bands.' *Ross' Fur Hunters*, vol. i., p. 185–6. Cathlakahikits, at the rapids of Columbia river, N. side; Chippanchickchicks, 'N. side of Columbia river, in the long narrows, a little below the falls.' Hellwits, 'at the falls of Columbia river;' Ithkyemanits, 'on Columbia river, N. side near Chippanchickchicks;' Yehah, 'above the rapids.' *Morse's Rept.*, pp. 368–70.

The *Nez Percés* 'possess the country on each side of the Lewis or Snake River, from the Peloose to the Wapticacoes, about a hundred miles—together with the tributary streams, extending, on the east, to the foot of the Rocky Mountains.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 212; *Schoolcraft's Arch.*, vol. iv., p. 551. 'On both sides of the Kooskooskia and north fork of Snake river.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 416; and *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 217. 'A few bands of the Nez Percés Indians occupy the Salmon river and the Clearwater.' *Thompson*, in *Id.*, p. 282. 'The Nez Percés country is bounded west by the Palouse river and the Tucannon; on the north by the range of mountains between Clear Water and the Coeur d'Alene; east by the Bitter Root mountains; on the south they are bounded near the line dividing the two Territories.' *Craig*, in *Id.*, 1857, p. 353. The Buffalo, a tribe of the Nez Perces, winter in the Bitter Root Valley. *Owen*, in *Id.*, 1859, p. 424. 'Upper waters and mountainous parts of the Columbia. *Catlin's N. Am. Ind.*, vol. ii., p. 108. 'Country lying along Lewis river and its tributaries from the eastern base of the Blue Mountains to the Columbia.' *Palmer's Jour.*, p. 55. Nez Percés or Sahaptins, 'on the banks of the Lewis Fork or Serpent River.' *Domenech's Deserts*, vol. ii., p. 54. 'Chohoptins, or Nez-Percés,....on the banks of Lewis River.' *Cox's Adven.*, vol. ii., p. 143. 'Rove through the regions of the Lewis branch.' *Greenhow's Hist. Oga.*, p. 30. 'The Lower Nez Percés range upon the Wayleeway, Immahah, Yenghies, and other of the streams west of the mountains.' *Irving's Bonneville's Adven.*, p. 301. Some Flatheads live along the Clearwater River down to below its junction with the Snake. *Gass' Jour.*, p. 212. Country 'drained by the Kooskooskie, westward from the Blackfoot country, and across the Rocky Mountains.' *Brownell's Ind. Races*, p. 533. 'Près du fort de ce nom, à la jonction des deux branches du fleuve.' *Mofras, Explor.*, tom. ii., p. 335. Junction of Snake and Clearwater. *Parker's Explor. Tour, Map.* Chopunnish. *Lewis and Clarke's Trav.*, p. 331, and map. Copunnish. *Bulfinch's Oregon*, p. 144. 'The Nez-Percés are divided into two classes, the Nez-Percés proper, who inhabit the mountains, and the Poloneches, who inhabit the plain country about the mouth of the Snake River.' *Gairdner*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 256. Chopunnish, 'on Lewis river below the entrance of the Kooskooskee, on both sides.' 'On the Kooskooskee river below the forks, and on Cotter's creek.' Bands of the Chopunnish: Pelloatpallah, Kimmooenim, Yeletpoo, Willewah, Soyennom. *Morse's Rept.*, p. 369.

5: Bancroft H-4 (no date) 1883 Plateau

101
131

The *Palouse*, or 'the Palus, usually written Paloose, live between the Columbia and the Snake.' *Gibbs*, in *Pandosy's Gram.*, p. vi. 'The Peloose tribe has a stream called after it which empties into Lewis River.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 213. Upon the Peloose River. 'Entrance of Great Snake River and surrounding country.' *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 105, 245. 'Properly a part of the Nez Percés. Their residence is along the Nez Percé river and up the Pavilion.' *Parker's Explor. Tour*, p. 310. In three bands; at the mouth of the Pelouse River; on the north bank of Snake River, thirty miles below the Pelouse; and at the mouth of the Snake River. *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 222–3, and in *Pac. R. R. Rept.*, vol. i., pp. 150–1. Palouse, or Pelonse, 'reside on the banks of the Palouse and Snake rivers.' *Mullan's Rept.*, pp. 18, 49. 'La tribu Paloose appartient à la nation des Nez-Percés .. elle habite les bords des deux rivières des Nez-percés et du Pavilion.' *De Smet, Voy.*, p. 31. Selloatpallah, north of the Snake, near its confluence with the Columbia. *Lewis and Clarke's Map.* Same as the Sewatpalla. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Walla-Wallas* 'occupy the country south of the Columbia and about the river of that name.' *Gibbs*, in *Pandosy's Gram.*, p. vii. 'A number of bands living usually on the south side of the Columbia, and on the Snake river to a little east of the Peluse.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 402. 'Are on a small stream which falls into the Columbia near Fort Nez-percés.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 213. 'Inhabit the country about the river of the same name, and range some distance below along the Columbia.' *Parker's Explor. Tour*, p. 310. 'Upon the banks of the Columbia, below the mouth of the Lewis Fork are found the Walla-wallas.' *Brownell's Ind. Races*, p. 535. 'Oualla-Oualla, au-dessus du fort des Nez Percés.' *Mofras, Explor.*, tom. ii., p. 335. 'Under this term are embraced a number of bands living usually on the south side of the Columbia, and on the Snake river, to a little east of the Pelouse; as also the Klikatats and Yakamas, north of the former.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 223. 'On both sides of the Columbia river between Snake river and Hudson Bay fort, Walla-Walla.' *Dennison*, in *Ind. Aff. Rept.*, 1857, p. 374. Walla Wallapum. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 244-7. 'Les Walla-walla habitent, sur la rivière du même nom, l'un des tributaires de la Colombie, et leur pays s'étend aussi le long de ce fleuve.' *De Smet, Voy.*, p. 30. Wollaw Wollah. South side of the Snake, at junction with the Columbia. *Lewis and Clarke's Map.* Wollaolla and Wollawalla, 'on both sides of Col., as low as the Muscleshell rapid, and in winter pass over to the Taptul river.' *Morse's Rept.*, pp. 369–70. 'Country south of the Columbia and about the river of that name.' *Gibbs*, in *Pandosy's Gram.*, p. vii. Walawaltz nation about the junction of the Snake and Columbia. On Walla Walle River. *Gass' Jour.*, pp. 234–8. 'On both banks of the Columbia, from the Blue Mountains to the Dalles.' *Farnham's Trav.*, p. 151. Wallah Wallah. *Cox's Adven.*, vol. ii., p. 142. 'About the river of that name.' *Nicolay's Opn. Ter.*, pp. 143, 151. Wallawallahs, 'reside along the lower part of the Walla Walla, the low bottom of the Umatilla and the Columbia, from the mouth of Lewis River for one hundred miles south.' *Palmer's Jour.*, pp. 58, 124. 'On the borders of

5: Bancroft H-4 (no date) 1883 Plateau

101
131

the Wallahwallah and Columbia.' *Domenech's Deserts*, vol. ii., p. 64; *Stuart*, in *Nouvelles Annales des Voy.*, 1821, tom. xii., p. 37.

The Sciatogas and Toustchipas live on Canoe River (Tukanon ?), and the Enotalla (Touchet ?), the Akaltchis 'sur le Big-river,' (Columbia). *Hunt*, in *Nouvelles Annales des Voy.*, 1821, tom. x., pp. 74–8. The Sciatogas 'possède le pays borné au sud-est par la Grande-Plaine; au nord, par le Lewis-River; à l'ouest par la Columbia; au sud par l'Onalamat.' *Id.*, 1821, tom. xii., p. 42.

The *Cayuses* extend from John Day River eastward to Grande Ronde Valley. The Cayuse, Cailloux, Waiilatpu, 'country south of the Sahaptin and Wallawalla. Their head-quarters are on the upper part of Wallawalla River.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 214, map, p. 197. 'The country belonging to the Cayuse is to the south of and between the Nez Perces and Walla-Wallas, extending from the Des Chutes, or Wanwanwi, to the eastern side of the Blue mountains.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 218; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 416. 'On the west side of the Blue mountains and south of the Columbia river.' *Thompson*, in *Ind. Aff. Rept.*, 1854, p. 282. 'Occupy a portion of the Walla-Walla valley.' *Dennison*, in *Id.*, 1857, p. 374; *Cain*, in *Id.*, 1859, pp. 413–14. 'À l'ouest des Nez-perces sont les Kayuses.' *De Smet, Voy.*, p. 30. The Kayouse dwell upon the Utalla or Emmutilly River. *Townsend's Nar.*, p. 122. 'West of the Nez Percés.' *Parker's Explor. Tour*, p. 309, and map. 'Rove through the regions of the Lewis branch.' *Greenhow's Hist. Ogn.*, p. 30. 'Kayouses. Près du grand détour de la Colombie.' *Mofras, Explor.*, tom. ii., p. 335. Waiilatpu, Molele, called also Willetpoos, Cayuse, 'western Oregon, south of the Columbia river.' *Ludewig, Ab. Lang.*, p. 199; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. Cæguas 'inhabit the country bordering on Wallawalla river and its tributaries, the Blue mountains and Grand round.' *Palmer's Jour.*, pp. 54–6. Wyeilat or Kyoose, country to the south of Walla Walla. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 244–5. The Skyuses 'dwell about the waters of the Wayleeway and the adjacent country.' *Irving's Bonneville's Adven.*, p. 288.

The Willewah 'reside on the Willewah river, which falls into the Lewis river on the S.W. side, below the forks.' *Morse's Rept.*, p. 369. In Grande Ronde Valley. *Lewis and Clarke's Map*; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The Umatillas 'live near the junction of the Umatilla and Columbia rivers.' *Lord's Nat.*, vol. ii., p. 97. Umatallow River and country extending thence westward to Dalles. *Tolmie*, in *Id.*, p. 245. 'The Utillas occupy the country along the river bearing that name.' *Dennison*, in *Ind. Aff. Rept.*, 1857, p. 374.

The Wahowpum live 'on the N. branch of the Columbia, in different bands from the Pishquitpahs; as low as the river Lapage; the different bands of this nation winter on the waters of Taptul and Cataract rivers.' *Morse's Rept.*, p. 370; *Lewis and Clarke's Map*. On John Day's River. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Wascos* include all the tribes between the Cascade Range and John Day River, south of the Columbia. 'They are known by the name of Wasco Indians, and they call their country around the Dallas, Wascopam. They claim the country extending from the cascades up to the falls of the

5: Bancroft H-4 (no date) 1883 Plateau

101
131

Columbia, the distance of about fifty miles.' *Hines' Voy.*, p. 159. 'The Wascos occupy a small tract of country near to and adjoining the Dalles.' *Dennison*, in *Ind. Aff. Rept.*, 1857, p. 372. On both sides of the Columbia about the Dalles are the Wascopams *Map*, in *Schoolcraft's Arch.*, vol. iii., p. 200. Eneshur, Echeloots, Chillukkitequaw and Sinacshop occupy the territory, on *Lewis and Clarke's Map*; *Morse's Rept.*, p. 370. The Tchipantchicktchick, Cathlassis, Ilttekaimamita, and Tchelouits about the Dalles. *Stuart*, in *Nouvelles Annales des Voy.*, 1821, tom. xii., p. 26; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

'The residence of the Molele is (or was) in the broken and wooded country about Mounts Hood and Vancouver.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p 214. The Mollales have their home in the Willamette Valley. *Schoolcraft's Arch.*, vol. v., p. 492.

'The Tairtla, usually called Taigh, belong....to the environs of the Des-Chutes River.' *Gibbs*, in *Pandosy's Gram.*, p. vii.

'The Des Chutes....formerly occupied that section of country between the Dalles and the Tyich river.' *Dennison*, in *Ind. Aff. Rept.*, 1857, p. 373.

'The Tyichs....formerly occupied the Tyich valley and the country in its vicinity, which lies about 30 miles south of Fort Dalles.' *Ib.*

'The John Day Rivers occupy the country in the immediate vicinity of the river bearing that name.' *Ib.*

'The Dog River, or Cascade Indians reside on a small stream called Dog river, which empties into the Columbia river, about half way between the Cascades and Dalles.' *Id.*, p. 371. The Cascades dwell 'on the river of that name.' *Nicolay's Ogn. Ter.*, p. 143.

The *Yakimas* occupy the valley of the Yakima River and its branches. 'The upper Yakimas occupy the country upon the Wenass and main branch of the Yakima, above the forks; the Lower upon the Yakima and its tributaries, below the forks and along the Columbia from the mouth of the Yakima to a point three miles below the Dalles.' *Robie*, in *Ind. Aff. Rept.*, 1857, p. 350. Three bands, Wishhams, Clickahut, and Skien, along the Columbia. *Id.*, p. 352. 'The Pshwanwappam bands, usually called Yakamas, inhabit the Yakama River.' *Gibbs*, in *Pandosy's Gram.*, p. vii. Lewis and Clarke's Chanwappan, Shaltattos, Squamaroos, Skaddals, and Chimnahpum, on the Yakima River. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. The Yakimas 'are divided into two principal bands, each made up of a number of villages, and very closely connected; one owning the country on the Nahchess and Lower Yakima, the other are upon the Wenass and main branch above the forks.' *Id.*, p. 407. Yackamans, northern banks of the Columbia and on the Yackamans river. *Cox's Adven.*, vol. ii., p. 143. On the Yakima. *Hale's Ethnog., U. S. Ex. Ex.*, vol. vi., p. 213. 'South of the Long Rapids, to the confluence of Lewis' river with the Columbia, are the Yookoomans.' *Parker's Explor. Tour*, p. 313. Pishwanwapum (Yakima), in Yakimaw or Eyakema Valley. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 244–7. Called Stobshaddat by the Sound Indians. *Id.*, p. 245.

The Chimnapums are 'on the N.W. side of Col. river, both above and below the entrance of Lewis' r. and the Taptul r.' *Morse's Rept.*, p. 370; *Lewis and Clarke's Map*. The 'Chunnapums and Chanwappans are between the

5: Bancroft H-4 (no date) 1883 Plateau

Cascade Range and the north branch of the Columbia.' *Nicolay's Oga. Ter.*, p. 143. 101/131

The Pisquitpahs, 'on the Muscleshell rapids, and on the N. side of the Columbia, to the commencement of the high country; this nation winter on the waters of the Taptul and Cataract rivers.' *Morse's Rept.*, p. 370.

The Sokulks dwell north of the confluence of the Snake and Columbia. *Lewis and Clarke's Trav.*, p. 351, and map; *Morse's Rept.*, p. 369. At Priest Rapids. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Klikatats* live in the mountainous country north of the Cascades, on both sides of the Cascade Range, and south of the Yakimas. Klikatats 'inhabit, properly, the valleys lying between Mounts St. Helens and Adams, but they have spread over districts belonging to other tribes, and a band of them is now located as far south as the Umpqua.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 403. 'Roilroilpam is the Klikatat country, situated in the Cascade mountains north of the Columbia and west of the Yakamas.' *Gibbs*, in *Pandosy's Gram.*, p. vii. 'Wander in the wooded country about Mount St. Helens.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 213. 'In the vicinity of the mouth of the Columbia.' *Catlin's N. Am. Ind.*, vol. ii., p. 113. Klikatats. 'Au-dessus du fort des Nez-Percés.' *Mofras, Explor.*, tom. ii., p. 335. 'The Kliketat, a scion from the Sahaptans, who now dwell near Mount Rainier and have advanced towards the falls of the Columbia.' *Scouler*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 225. On *Lewis and Clarke's Map* the Kliketat territory is occupied by the Chanwappan, Shallatos, Squamaros, Skaddels, Shahalas. Also in *Morse's Rept.*, p. 372. Whulwhypum, or Kliketat, 'in the wooded and prairie country between Vancouver and the Dalles.' *Tolmie*, in *Lord's Nat.*, vol. ii., p. 245.

The Weyehhoo live on the north side of the Columbia, near Chusattes River. (Kliketat.) *Gass' Jour.*, p. 288.